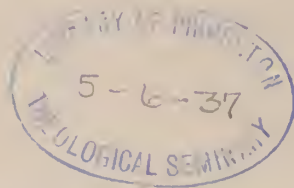



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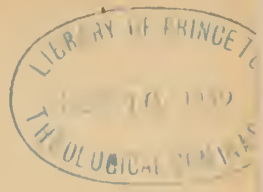
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The Princeton Seminary Bulletin



COMMENCEMENT
NUMBER



Vol. XXXIV

JULY, 1940

Number 1

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The Princeton Seminary Bulletin

Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church.

*Entered as second class matter, May 1, 1907, at the post office at Princeton, N.J.,
under the Act of Congress of July 16, 1894.*

VOL. XXXIV

PRINCETON, N.J., JULY 1940

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COMMENCEMENT 1940

IN the Chapel of Princeton University on the 14th day of May the 128th session of Princeton Theological Seminary was brought to a close in the presence of some two thousand people. Dr. Robert E. Speer, President of the Board of Trustees, presided. Prayer was offered by the Reverend Raymond C. Walker, D.D., of the Market Square Presbyterian Church, Harrisburg. The Commencement Address was delivered on this occasion by the distinguished Scottish Canadian preacher, Dr. J. R. P. Sclater, who gave a moving discourse on the subject "The Inspiring Past and The Challenging Future." After the names of the students receiving prizes and fellowships were read by the Secretary of the Board of Trustees, the Reverend William Barrow Pugh, D.D., LL.D., the President of the Seminary conferred the degree of Bachelor of Theology upon sixty-three students, and the degree of Master of Theology upon eleven. With a brief word of farewell to the members of the graduating class from President Mackay and the rendering of "Great and Glorious is the Name of the Lord of Hosts" by the students of the Westminster Choir College under the leadership of Dr. John Finley Williamson, a memorable occasion came to an end. More than one person has remarked that the annual Commencement ceremony of Princeton Theological Seminary is the most striking ceremony to take place anywhere within the bounds of the Presbyterian Church.

According to established custom the Commencement Exercises began on the previous Sunday. At the special invitation of the minister and session of the First Presbyterian Church of Princeton, Dr. E. G. Homrighausen delivered a sermon on the subject of the Christian Ministry. In the afternoon in Miller Chapel the Baccalaureate Sermon was preached by President Mackay, at the close of which the Sacrament of the Lord's Supper was administered by Professor Henry Snyder Gehman, Ph.D., S.T.D., assisted by the President. The theme of the Baccalaureate Sermon was "The Three-fold Rôle of the Christian Minister." In the evening in the First Church the Reverend William McElwee Miller of the Class of 1918, and a missionary of the Presbyterian Church in Teheran, Persia, delivered a stimulating missionary address.

Breaking with the usual custom, the Board of Trustees met in the morning, instead of the afternoon, of Monday. This was done in order to permit members of the Board and the President of the Seminary to attend diverse Alumni functions in the afternoon. At the meeting of the Board of Trustees the President of the Seminary read an extensive report, surveying the course of events in the Seminary during the first quadrennium

of his administration. The major part of this report is published in the present issue of the BULLETIN.

In the afternoon the usual annual reception was given by President and Mrs. Mackay on the Springdale lawn, and was attended by some six hundred persons. The Alumni Banquet was held on Monday evening in the University Gymnasium.

In the course of the evening musical numbers were sung by the Westminster Choir under the leadership of Dr. Williamson and by the Seminary Choir under the leadership of Mr. David Hugh Jones. The chief speaker on this occasion was the Reverend John Crocker, for the last ten years Episcopal Student Pastor on the Princeton University campus, and now headmaster-elect of the Groton Preparatory School. Mr. Crocker, who has made a profound impression on the religious life of the University, gave a rousing address on the subject "Religion Among University Students." Able addresses were also given by Dr. William Barrow Pugh, who shared with his fellow Alumni his reflections upon the state of the Presbyterian Church, and by Dr. Edward A. Odell, who spoke of his impressions of the church abroad. The banquet was presided over by the President of the Alumni Association, Dr. Robert B. Beattie, of East Orange. At the business meeting of the Association Dr. Leonard V. Buschman of Buffalo, New York, was elected President for the year 1940-1941 and Dr. Herbert Booth Smith, of Immanuel Church, Los Angeles, Vice-President for the same period.

Reviewing in retrospect the school year that has come to an end, it may be said to have been marked by a spirit of unusual comradeship and devotion on the part of Faculty and students alike. A new sense of mission grows apace. The achievements of Princeton's yesterday, the needs of the world today, the compulsion of the Everlasting Gospel, combine to inspire the generation that now is to face the unknown tomorrow.

THE TASK OF CHRISTIAN EDUCATION IN A THEOLOGICAL SEMINARY

ELMER G. HOMRIGHAUSEN

Thomas W. Synnott Professor of Christian Education

THERE are sincere leaders of theological thought who are dubious about the place of such a subject, especially as a full chair, in a theological curriculum. There are others, equally sincere, who are confused as to the subject matter and task of such a discipline. Others feel that the field of Christian education is a newcomer which has emerged on the rising tide of psychological, historical and sociological studies, and that its introduction into the traditional theological curriculum is evidence that the substance of theological education is slowly being disintegrated by an emphasis upon the practical, the human, the vocational, and the experiential. Some suspect Christian education because in recent years it has shown the typically contemporary tendency to neglect theology, treat the Church lightly, substitute methodology for Christian content, neglect the Bible, disintegrate Christian realities into "religious" idealism, moralism or mysticism, slight the need for critical conversion and assume a rather vague intellectualism which gives little real help to those who are trying to do the actual work of the parish. There are others who grant the necessity for a chair of Christian education in Christian colleges where youth may be trained to assume positions of leadership and responsibility in the educational task of parishes, but they are loathe to grant it a place in a professional theological school. Of course, there are still others who have an unconscious bias toward that which smacks of "education," for they regard education as the opposite of evangelism. To them education is the cold relation of facts in a class room or

"busyness" with pedagogical methodology, while evangelism is the warm enlistment of persons for Christ and His cause.

It must be admitted that there is much to be said in favor of these opinions and criticisms. In the course of our discussion it is our desire to touch upon the issues which have been raised.

I.

The first task of Christian education in a theological seminary is to acquaint students with the importance attached to it in the history of the Christian Church, and to orient the student as regards the present status of the field. "Christian education is no innovation." It is as old as Christianity itself.

The Christian movement was cradled in the Hebrew faith which placed strong emphasis upon religious education through precept and example, through symbol and ceremony, through written and oral word, through monument and pilgrimage, through song and architecture, through individual and social means. That education produced a unique type of religious individual and community. Being a religious community, sacred and secular education were one, and all things in national and domestic life nurtured life in the foundational attitudes, ideas, appreciations and skills of a religio-social life. "Hebrew education trained servants of God who knew how to be brave and obedient; except among a minority of wealthy Sadducees, their educational ideals remained untarnished by Hellenism.

Inaugural address (condensed) delivered in Miller Chapel on October 10, 1939.

This is why mankind is their debtor. The health of the world came indeed from the Jews. No decadence affected their educational ideals. The Greek with his art and his philosophy, the Roman with his law and statesmanship, the neo-Greek of the renaissance with his erudition and his classicism are of less real value today than the old Hebrew. They did not understand as well as he that the most important element of education is moral discipline, that the home is a place of happiness and duty, that true greatness is in the righteousness which can be found only in faith in God."¹ A teaching nation was the background out of which Jesus came. In it he was trained, as were all the first disciples of our faith.

Jesus was called "Teacher." To be sure, the word did not connote a mere dispenser of interesting wisdom. Rather, He was a preaching-teacher Who stood in His own right as the inaugurator of truth which He spoke with unique authority, and to and around which He gathered His first disciples into a distinctive communal-school. Upon His parting from their sight He gave them the great command to teach all nations, that is, to bring the message of Himself to all in such a way as to bring them into personal relationship with Himself as the living Word and through Him with God into a fellowship. Jesus Christ is The Teacher!

Paul spoke of himself as "a preacher, and an apostle, and a teacher of the Gentiles." His educational philosophy is contained in Ephesians 4:11-16. He was "a world teacher of the first rank, an educator of distinction" who must have a "conspicuous place in the history of education."² The early Church was a teaching Church. Luke wrote his Gospel so that Theophilus would know the truth of his faith. Doctrines, or the teachings, were given a high place. Wherever the early missionaries went, teaching was a necessity. The history of missions from the beginning

has been a history of Christian education. The apostolic and post-apostolic Church took precautions in admitting Gentiles into the membership of the Christian group. Three years were usually required before the initiate could participate in the sacrament of the Lord's Supper, and that only after careful instruction and symbolic initiation. Converts were carefully nurtured in doctrine, worship and conduct.

Theologians were never too engaged in academic work to write important treatises on Christian education. Clement entitled one of his works, the second part of his *Introduction to Christianity, The Pedagogue*. His *Stromata* is filled with beautiful reflections on the purpose of education and the benefit of culture for the Christian. Cyril's (Jerusalem) twenty-four lectures on catechetical instructions, the *Catecheses*, are preserved for us. Basil the Great wrote an *Address to Young Men on the Right Use of the Greek Literature*, which influenced early monastic, medieval, and Renaissance education. He sought to show the friendly relationship between the classics and Christianity. This idea was repudiated in the Western Church, especially by Tertullian who said that cultural knowledge and Christian faith, "Athens and Jerusalem," had nothing to do with each other. But it was to emerge again in the Renaissance. Gregory of Nissa wrote his forty chapters on catechetics, *Oratio Catechetica Magna*, or the *Great Catechism*. Gregory of Nazianzus in his *Accusations* against Julian protested strongly against the Apostate's deprivation of Christians of higher education through his restrictive edict, which would indicate that Christians in the later half of the fourth century were engaged in educational pursuits. Chrysostom, the golden-mouthed preacher of Constantinople, wrote his *De-*

¹ J. A. Maynard, *A Survey of Hebrew Education*. Morehouse, Milwaukee. 1924. Pp. 56 ff.

² H. T. Kuist, *The Pedagogy of St. Paul*. Doran, New York. 1925. Pp. 62 ff., 150.

fense of Monastic Life, in which he deals with Christian training in the home and in the rising monastic schools. Ambrose wrote on the office of the ministry;³ Jerome on the education of girls, and Augustine on catechizing the uninstructed.⁴

In the so-called Carolingian revival of learning of the eighth century, Charlemagne, with the York scholar Alcuin, set out to improve educational conditions among the clergy by issuing an educational capitulary and conducting a palace school. Through monastery, convent, and cathedral, medieval schools were maintained for those within and without to provide what meagre training was needed to maintain the Church during the early middle ages.

Knighthood developed about the tenth century as a type of vocational training in which Christianity and chivalry were blended to produce a Christian secularism. The rise of commercial and industrial activity issued in the first beginnings of secular education in which men were trained for the trades. Scholasticism was an educational movement.

Through medieval years there was preserved in the bosom of the Church the basic seven liberal arts. Maurus, Eriugena, Gerbert, Hugh of St. Victor, Vincent of Beauvais, St. Thomas, and Jean Gerson were Christian educators, the two latter finding time and interest to write on the teacher and the education of children, respectively.

There is scarcely a great philosopher or theologian who has not busied himself with the problem of religious education. Since education is a process whereby the community seeks to perpetuate its cultural ideals, appreciations, skills and institutions, it is a highly important subject. Christian education has always been of utmost importance to the perpetuity of the Christian movement. The history of Christian education is indeed the history of

Christianity's process of renewal from age to age.

The Renaissance brought new conceptions of education to the medieval world. Emphasis upon the physical, the aesthetic, the subjective, and the human, resulted in two developments: the one leading to religious revival in the Protestant Reformation, and in the Catholic humanism of Italy, which was later to result in the Jesuit education of the Counter Reformation; and the other, to blend into the rising secularism which was beginning to develop in city centers and was to blossom forth in time in the secular humanism of the nineteenth and twentieth centuries. The beginnings of secular education are not to be found in recent times; they emerge as early as the thirteenth century in the desire of the *bourgeoise* for humanistic, technical and vocational education apart from the dominance of the Church.

No history of Christian education or of general education could be complete without mention of Luther, Calvin and Knox.⁵ Luther and Calvin prepared catechisms for the instruction of the young and supported schools for the promotion of Christian education in collaboration with secular powers. Luther's interest in education was surprising. He watched elementary, secondary and university developments. He would have schools train for citizenship, organized under secular control with Christian foundations. Church and State were to work together as partners in different spheres. Luther championed compulsory education and insisted upon the

³ De officiis ministrorum.

⁴ De catechizandis rudibus.

⁵ Zwingli, to be sure, was interested in educational reform. He desired an improved education for ministers. His Latin treatise on the training of youth was largely aimed at aristocratic youth. He championed a training in nature, history, physical culture, social graces, and industrial arts. Zwingli's educational philosophy was quite humanistic and moralistic.

necessity for the maintenance of schools.⁶ He would have no one chosen as a minister who was not first a schoolmaster!

"Calvin was not as broad in his conception of education, but he was more profound."⁷ His greatest contribution was in the realm of secondary and higher education, while that of Luther was more in the realm of popular elementary education. Later Calvin's influence was to issue in the fine academies of Britain, associated with John Milton and the non-conformists, which were transplanted to American shores and became the basis of our preparatory schools, our high schools, and some of our earliest colleges. The civil government must serve the Christian religion but in its own right, said Calvin, and biblical revelation is the foundation of all life and thought and action. Here was a restoration of the Hebrew conception of a socio-religious community. Calvin held home, Church, school, and community responsible for religious instruction and example, and provided for spiritual supervision to see that what was taught was practiced. "The world owes much to the constructive statesman-like genius of Calvin and those who followed him, and we in America probably most of all."⁸ Calvin's interest in civil, economic, religious and educational problems together with his understanding of people, national and international politics, marks him as not merely a religious reformer but as a "constructive social genius capable of reorganizing and moulding the whole life of a people."⁹ Through Huguenots, Walloons, Palatinate Germans, Puritans and Presbyterians, Calvin's educational ideas and institutions wielded widespread and profound influence in the western world.

John Knox tried to do for Scotland what Calvin had done for Geneva. His *Order of the Schools* is refreshing reading to Presbyterians, excerpts from which I quote:

"These ministers are called Teachers or Doctors, whose office is to instruct and teach the faithful in sound doctrine, providing with all diligence that the purity of the Gospel be not corrupt, either through ignorance, or civil opinions. . . . Therefore to term it by a word more usual in these our days, we may call it the Order of Schools, wherein the highest degree, and most annexed to the ministry and government of the Church, is the exposition of God's Word which is contained in the Old and New Testament. But because many cannot so well profit in that knowledge, except they be first instructed in the tongues and human sciences (for God worketh not commonly by miracles), it is necessary that seed be sown for the time to come, to the intent that the Church be not left barren and waste to our posterity; and that schools be erected and colleges maintained, with just and sufficient stipends, wherein youth may be trained in the knowledge and fear of God, that in their ripe age they may prove worthy members of our Lord Jesus Christ, whether it be to rule in civil policy, or to serve in the spiritual ministry, or else to live in godly reverence and subjection."¹⁰

Thus, Protestantism has ever been the friend of liberal learning, and has regarded Christian education as the foundation of all education, even though it has never thought it wise to take the jurisdiction of general education out of the hands of civil authorities.

Modern Catholic Christian education dates from the Counter Reformation pe-

⁶ See F. V. N. Painter, *Luther as Educator*. Lutheran Publication Society, Philadelphia. 1889. Also F. Eby, *Early Protestant Educators*. McGraw-Hill, New York. 1931. Pp. 9-176.

⁷ Eby, *op. cit.*, p. 233.

⁸ E. P. Cubberley, *History of Education*. Houghton Mifflin, Boston. 1920. P. 332.

⁹ Cf. art. Monroe's *Encyclopedia of Education*, H. D. Foster. Macmillan, New York. 1918. P. 491, vol. i.

¹⁰ D. Laing, *The Works of John Knox*, Vol. IV. P. 177, quoted in Eby, *ibid.*, pp. 274-5.

riod. Loyola's Jesuits went everywhere establishing schools, and, according to some, these proved the only means by which defected territories were brought back to the fold of Romanism.¹¹ The teaching orders of that Church as well as its Christian educational policy and program have been its chief bulwark.

From the seventeenth century on Christian education takes a different course in its development from that of general education. While the great pioneers in general education, such as Commenius, Locke, Pestalozzi, Herbart, Froebel, Mann and others kept their Christian connections and convictions (although Mann was a Unitarian), the whole trend of modern educational history has developed independently of evangelical Christian assumptions. Nations saw in education an agency for the promotion of its ideals and policies. Educational leaders regarded their task as primarily that of training persons to live individually and socially fruitful lives in this world. The new emphasis on science, psychology and sociology affected educational philosophy. According to Paul Monroe and E. P. Cubberley, the development of educational theory since the Renaissance has been through these stages: Realism (sense, social and humanistic), disciplinarianism (Locke), naturalism (Rousseau), psychologism (Pestalozzi, Herbart, Froebel), nationalism (Hegel, Mann, Jefferson), "scientificism" (Spencer, Huxley), sociologism (modern politico-social systems), and present eclecticism. In short, education, once theologically dominated, has gradually separated from its mother and become independent. Paul Monroe remarks that "the complete secularization of schools has lead to the complete exclusion of religious elements in public education and the very general exclusion of the study or even the use of the Bible and all religious literature." He is, of course, speaking especially of the development of education in the United States. He adds,

"It does not assist in solving the problem, to deny that as a people through our schools we have definitely rejected revealed religion as a basis for morality and seek to find a sufficient basis in the development of the rationality of the child. One most important phase of education is left to the Church and the home, neither of which is doing much to meet the demand."¹²

But, side by side with the rise of modern secular education, Christian education has been promoted, sometimes in mutual relationship with, sometimes as complementary to, sometimes and most often as quite independent of the public schools.

With the rise of the Pietists, the Moravians, and the Wesleyans, a new interest in Christian education was awakened. Robert Raikes of Gloucester, England, in July, 1780, started a school for poor children in a day when there was no national system of education in Britain. He called it a "new experiment," a "botanizing in human nature." He is acclaimed the founder of the Sunday School, although others were doing similar work. This inaugurated the modern era of interest in Christian education.

Official Churchmen at first scoffed at the innovation, because it was a lay movement, it lacked attachment to the official Church, and desecrated the Sabbath by holding its meeting on that day! Even the Archbishop of Canterbury was moved to call together bishops and clergy to see what could be done to stop the movement; William Penn seriously considered the introduction of a bill in Parliament for the suppression of the Sunday Schools; while in Scotland, teaching on Sunday by laymen

¹¹ This is especially true of the diocesan seminaries established by order of the Council of Trent. See A. Wentz, "A New Strategy for Theological Education," in *Christian Education*, Vol. XX, No. 4. P. 300.

¹² P. Monroe, *History of Education*. Macmillan, New York. 1918. P. 750.

was pronounced an innovation and a breach of the third Commandment.¹³ In the third Congregational Church of Norwichtown, Connecticut, a young woman's class of children gathered on Sunday for instructions were scolded by the pastor, shaking his ivory-headed cane, and saying, "You imps of Satan, doing the Devil's work."¹⁴

The wave of evangelistic zeal abroad at the time, and this new educational interest, were wedded, and the Sunday School arose, to do a mighty work in the modern world. John Wesley saw in Sunday Schools "the nurseries for future Christians." Methodism in the United States was the first Christian body to adopt the School movement in 1824. It became the school of the Churches, with the exception of the Lutheran, Episcopal and Catholic Churches, which attached the School to the Church more integrally. Yet, the School has lived a sort of semi-independent life until the present. This is especially true outside our country, where the Church has not been so hospitable to lay religion.

The School has had an interesting history. At first, merely a sporadic movement operated by interested individuals, it soon became a strong association holding international conferences. It developed a system of uniform and, later, graded lessons. In time it adopted newer methods, in harmony with those used in the public schools. As a movement, it has, since 1922, become the International Council of Religious Education representing forty-two cooperating denominations, perhaps the largest united movement in Protestantism in the United States.¹⁵ Affiliated with it is the World Sunday School Association numbering its membership in the millions all over the world. The Sunday School still is the basic school of the Churches. In recent years it has broadened its scope to become more a Church than a Sunday School.

To be sure, other types of educational work were inaugurated by the Churches. Youth work arose in all denominations in the latter half of the last century. Interdenominational work began, as represented by the Y.M.C.A. and the Y.W.C.A., the Christian Endeavor, the Student Volunteer Movement, and other groups. Semi-religious group work such as the Scout work also emerged. Christian colleges have also been maintained. The denominational Boards of Christian Education, usually beginning as agencies for the Christian education of children and publication, have developed into elaborate Church agencies in which there is federated all types of educational work, including youth, student, social, home and family, adult, children's, leadership, missionary, stewardship and other types of education, all promoted through competent experts under the direction of denominational assemblies. The present emphasis on and complexity of general education has laid upon the Church a heavy educational burden, since it and it alone is responsible for the Christian education of our population.

Outside denominational bodies, the Religious Education Association came into existence in 1903, with the express purpose of enlisting the best minds in the cooperative study of the place of religion in education and of education in religion. It numbered among its members Nicholas Murray Butler, Shailer Mathews, W. R. Harper, Washington Gladden, F. G. Peabody, A. C. McGiffert, Sr., W. Faunce, and others. The Association has had a powerful influence in enlisting the best minds and leaders in studying the relation of religious education to culture.

¹³ M. Reu, *Catechetics*. Wartburg, Chicago. 1918. Pp. 181 ff.

¹⁴ Quoted by E. W. Rice, *The Sunday School Movement*. American Sunday School Union, Philadelphia. 1917. P. 48.

¹⁵ See International Council of Religious Education, Yearbook, Chicago; Report as of 1938.

It is generally conceived that real "religious education" arose since the turn of the century. G. T. Soares writes that "religious education as a scientific study belongs to this century."¹⁸ As a "scientific study," it did begin then. The first modern book published on the field was that of Nicholas Murray Butler in 1900, entitled, *Principles of Religious Education*. The first full-time chair of the study was established in Chicago in the year 1906. The rise of the child study movement under the direction of G. Stanley Hall, the rise of interest in the scientific study of the Bible and the need for teachers to manage the new findings in their teaching, the rise of the new science of education, the rise of the psychology of religion with its studies in religious experience and growth, the rise of the doctrine of "the infinite value of persons," the rise of experiments in various types of week-day and vacation schools of religion, the rise of the social idea of education, the rise of the revulsion against merely emotional conversion as well as memoriter learning and formal catechization, the rise of the desire to get away from the teaching of mere materials rather than life, the rise of liberalism in theology with its increasing desire to make religious education an education toward the spiritual interpretation of all of life in a "democracy of God" on earth—all have contributed to the making of the modern history of so-called "religious education."

But it must be remembered that this development represents only one, and a rather short phase of its history. The history of real Christian education is very old. As such, we have no right to say that it was discovered about 1910. As things look now, there is a definite crisis on hand in this field as there is in liberal theology, and before there can be any unity, progress, and purpose in modern "religious education" we may again need to study its past as related to the main stream of

Christian Church history in order to acquire that balance and stability that only historic perspective and appraisal can give.

It is one of the tasks of the chair of Christian education to overcome the *naïve* idea that only that which is modern is of worth. This is especially true of a theological discipline. For any such discipline gets its authority, not by being alive to the present currents of environmental life and practice, but by being true to revelation and the historical expression of that revelation in the development of the Christian Church. Ministerial students need to see Christian education as a definite and integral phase of the Church's life in all ages; to recognize the amount of thought and energy that have to be expended in promoting this work; to know the different theories, policies and organizations by which this divine task has been carried out in the past; to understand through historical study the problems which have always faced the Church in seeking to teach and make disciples of all men of all ages, in different countries, and in varying cultural heritages; to know the history of the various agencies which have come up out of the past and in which they must intelligently and actively orient themselves.

Too many Christian educators in the professional field lack a strong sense of historic perspective. They thus lack balance and depth. They lack Church-relatedness. And too many pastors and theologians fail to realize the place of Christian education in the life of the Church in history. They need the correcting idea that Christian education did not originate in the last thirty-five years, and that it is not a subject in which only untheological minds and practical faddists engage. It is a field venerable with antiquity in which the best minds of the Church have always been interested.

¹⁸ B. G. Smith and others, *Religious Thought in the Last Quarter Century*. University of Chicago, Chicago. 1927. P. 167.

II.

The second task of a chair of Christian education in a theological seminary is that of acquainting prospective ministers with the theological issues of the field, so as to impress them with their obligation to reclaim the field for theology and the Church. Since there is evidence of a return to theology and renewed interest in the importance of the Church in the face of opposition without, and disintegration and confusion within, Christian education as an integral part of the Church's work must be brought into the Church and the Church brought into Christian education.

H. H. Horne is stirred by the thought that "we need today a restatement of the philosophy of Christian Education."¹⁷ The International Council of Religious Education through its Committee on Basic Philosophy and Policies has issued a restatement of the basic philosophy of the movement.¹⁸ Oxford and Madras were concerned about the meaning of Christian education and have issued clarifying statements. Professor Georgia Harkness believes in the new techniques of religious education, but she is depressed not by what books on religious education contain, but by what they leave out. "One wonders whether religious education in its eagerness to improve pedagogical method has not been somewhat like the man who mounted his horse to ride away in all directions."¹⁹

We do not care to give the impression that Christian education is now completely divorced from the Church, or that there is no theological substance at the heart of the educational movement within the Churches. But the fact is evident to all who are discerning, that Christian education and the Church are not integrally related as they should be, and that in some cases they stand independent and even secretly opposed to each other. The educational movement has often been regarded as a tool

and not as a part of the function of the Church, and has thus been regarded by ministers as something separate from the Church. And sometimes the lay and professional leadership of the religious educational movement has wished to pursue its cause quite independently of the Church, and sometimes in ignorance of the real nature of the Church.

Early lay movements for education were held suspect by Churchmen because of their sectarianism, their experientialism, their individualism, their tendency to disregard Church forms, and their tendency to ignore theology and Church tradition. The Sunday School, and other educational movements, has been largely manned by laymen. Dr. M. Reu, in his *Catechetics*,²⁰ gives reasons why some Lutherans looked with suspicion upon the Sunday School movement: It was too independent of the Church and home, it did not take baptism seriously, it did not correlate its work with that of catechetics, it suppressed rather than supported catechetical instruction, it confused the Law and the Gospel, and it taught little real sacred history.

It was in the informal type of Christianity that the modern "religious educational" movement largely grew up. And this is one of the reasons it lacks theological stability and Church consciousness. Professional leadership slowly entered the movement and began to introduce educational principles gleaned from the field of general education to counteract evangelistic revivalism. Newer ideals of educational method, materials and philosophy were imported from the pioneers of educational reform in Europe. This rising interest in

¹⁷ *Philosophy of Christian Education*. The James Sprunt Lectures 1937. Revell, New York. P. 17.

¹⁸ *Christian Education Today*. Chicago. 1940.

¹⁹ P. H. Lotz and L. W. Crawford, *Studies in Religious Education*. Cokesbury, Nashville. 1931. P. 58.

²⁰ *Ibid.*, p. 209.

scientific educational procedures was furthered by studies in religious psychology under the leadership of men like E. D. Starbuck, G. Stanley Hall, William James, George A. Coe, and others. As a result, modern "religious education" was born. These advanced "religious educators" were distrusted by the older Sunday School leaders. The history of the Sunday School Conventions shows how the "old guard," representing evangelism, Bible-centeredness and convention-type Christian education fought the new ideas, such as education for growth, graded lessons, extra-Biblical curricular materials, the training of teachers, and other "innovations."

The advanced "religious educator" had some definite reactions. The one was against emotional revivalism. Another was against the cold, official Churchianity of the formal Churches which made truth largely an intellectual assent of the mind to creed, and an attachment to an adult Church. Another reaction was against the idea that mere adult conversion was enough to make one fully Christian. Still another was against the exclusive individualism of a salvation predominantly futuristic. He also avoided theology and doctrine because they reminded him of static creeds which did not affect life.

To be sure, there were trends in life and thought on every hand that invaded the field of Christian education, as well as the Church. These trends were not in themselves dangerous. Science and psychology are not to blame for our bad theology! But the acceptance of the underlying philosophy of these trends caused Christian education to degenerate into a "religious education," in which the term "religious" had a very dubious and nebulous connotation, and the term "education" carried with it too much of the educational philosophy of men who did not accept Christian assumptions.

These trends are the child-centered approach, the concern with the human aspects of religious experience, the development of the scientific study of education, the social theory of education, the secular end of education, as well as other developments. The "new education" appeared to be man-centered and repudiated objective authority coming through revelation. Education was meant to serve life and society. It was definitely based upon human experience and interest. Its method was experimental. Its curriculum was "experience" instead of facts and texts, and its outcome was the abundant life of health, social usefulness and individual freedom. The innate religious nature of life was to be developed and expressed. The "new education" was a vocational training in a school which is regarded as life itself. As a result, many new innovations have been introduced into the public schools and through a process of infiltration have come into the field of Christian education.

Dr. Norman E. Richardson writes that these ideals have produced a type of religious educational leader together with certain trends of thought that have thrown the leadership of Christian education into confusion.²¹ He is not alone in this conception. There is no escaping the idea expressed by A. T. Case²² that "Christian education in its present form is the child of liberalism. It represents the optimistic, world-affirming spirit of liberal Protestantism." A great religious educator has written that "the passion for religious education has been born of the fusion of the scientific spirit with the spirit of humanistic idealism." There is a type of liberalism, based upon the scientific spirit of the past half century which has gone very far in the

²¹ See N. Richardson, *The Christ of the Classroom*. Macmillan, New York. 1932. Chapter XI.

²² *The Church Through Half a Century*. Ed. by S. M. Cavert and H. P. Van Dusen. Scribners, New York. 1936. P. 230.

direction toward the disintegration of the substance of evangelical theology from the movement.

It is of little avail to determine further how this defection took place. Dr. Richardson feels that it has come about through the migration of secular educators, trained in the field of secular education but lacking theological background, entering the field of Christian education; the influence of structural and behavioristic psychology; the widespread scientific-mindedness that ignores the spiritual which cannot be classified and analyzed; the prevalent mode of thought which is based upon the logic of science; and the conservatism of organized religion whose attitude toward the educational aspects of Christian experience will not allow any study of the spiritual for fear of blasphemy, or because they have no confidence in any human cooperation or response to God whatever.²³

Much of this influence has come through the influence of John Dewey and his colleagues in educational leadership.²⁴ Dewey has much of value to give us in the realm of method and procedure. Many of the emphases of the "new education," such as pupil interest, personal effort, creative learning, individual education and growth, experience, freedom, integration of personality, development of the whole life, and others, we can well study and cautiously appropriate. There is a common sense in the "new education" that is valuable, and which can be safely used without accepting its philosophical assumptions. We object, however, to the acceptance of Dewey's philosophico-religious assumptions.²⁵ It is these, which, incorporated into the Christian educational movement, have disintegrated its substance and brought on a confusion in theory. Some religious educators are following educational theories and practices the full theological implications of which they do not appreciate. As a result, Christian education is interpreted as mere emotionalized social or

individual education.²⁶ Emphasis upon the personal self and truth is minimized and in its place is put the emphasis upon social democracy or devotion to the highest values of individual and social well-being. God is uncritically conceived as immanent in the social process, as a part of nature, capable of being experienced in man's high devotion to "ideal social ends." In short, the social "religious attitude" is substituted for definite personal relations to a personal God. The "pursuit of values" is called "religion." The "beyond" element is swallowed up in the immanent; it is the highest experience in a monistically conceived world. Thus, "religious education" is a part of general education with no particular truth of its own. There is an unashamed continuity between God and man, God is the unrealized possibilities of man.

Our chief objection is that religious education, so conceived, is ignoring the major dimension of human existence which is the truth about the eternal reference of life—that of God, whose judgment, will, and mercy have been revealed in history. And by so doing, the truth about the real nature of man is faulty.

A competent European observer has said that there is one field in which a *naïve* optimism still reigns in America. That field is education. "In spite of dis-

²³ N. E. Richardson, *The Christ of the Classroom*. Macmillan, New York. Pp. 335 ff.

²⁴ W. O. Doeschel, *Dewey's Educational Philosophy and Its Implications for Christian Education*. Christian Education, Vol. xxii, No. 5. Pp. 377 ff.

²⁵ See G. O'Connell, *Naturalism in American Education*. Benzinger, New York. 1936. Pp. 104-138. See also the recent article, Theological Reconstruction in Religious Education, *Christendom*, Vol. IX, No. 4.

²⁶ See W. T. Powell, *Education for Life with God*. Abingdon, New York. This book is a careful analysis of "advanced" religious education, showing that it is largely social and aesthetic and neglects the theistic aspects of Christian faith. The author's interpretation of the Christian faith is evangelical.

appointing experiences with educational methods, especially in the field of religious education, in spite of the breaking down of former moral standards in wide circles of the younger generation; in spite of discoveries of the psychology of the subconscious revealing a rather dark background of our conscious moral and religious life—in spite of all this, America, so far from heedless of such warning as Hutchins', still believes in the omnipotence of the educational method. Such belief is rooted in an idealistic conception of human nature, in an optimistic self-made image of man and his possibilities, in an educational humanism long associated with the name of John Dewey, which from a Christian point of view is devastating."²⁷

The present situation in which we find ourselves is revealing the crisis in "religious education."

Here, it seems to me, is the real problem of our modern education. If it would be truly Christian, it must not start with autonomous man but with *divine thought about man*.

A study of man's plight reveals man's need of divine revelation. For, even if we did start with man, and according to Froebel, say that man should be educated according to the "laws of his being," we might ask: How shall we determine what the real laws of man's *being* are? How shall we know what man *is*? Man simply does not determine what he is on the basis of his opinions. This method ends in confusion. All man's quest after life's meaning ends in hints about God's existence, but not in the nature of His being. "Natural theology, which is indispensable as a source of interpretation and as a purge of superstition, ends in a hunger which it cannot satisfy."²⁸ Evaluation of man must come from beyond. The innate law of man may have some validity, but man has no power to determine what is ultimately valid about himself on the basis of what he thinks he is. "Religious education"

must take the essential man more seriously. We cannot be content with a chart for the direction of man's growth that is as faulty as man himself,—even though we will always have to deal with faulty man.

"Religious education," by following after education in general, may have gained some prestige and respectability from the educators, but by so doing it has not been able to keep *its essential task intact*. By so completely adapting itself to the secular ideology of the present mood and age it has not been able to keep its critical detachment from these trends in order to save its own nature. It tends to become merely a spiritual "cupola sanctioning a secular society." It needs to awaken to the fact that it has thereby capitulated to a naturalistic and positivistic idea of religion and can no longer claim any right to exist, except as an organic annex to a type of humanistic religion. What "religious education" needs is a genuine return to, or progress toward, a basis of revealed content, without giving up its concern for man's present life! This revealed content is found in the Hebrew-Christian tradition, and is witnessed to it in the Scriptures, finding its culmination in Jesus Christ's incarnation, atonement, victory, and reign, which issues in constant realization in the Church through faith and the Holy Spirit.

This proposal would not involve a complete break with modern methods of "religious education," although such a religion would have distinctive methods of its own. Modern methods would have to be christened to a new purpose and directed from a higher vantage ground.

There are those who fear the implications of the return of theology to Christian education. F. Ernest Johnston thinks that

²⁷ Article by Adolf Keller, *Christendom*, Vol. III, No. 2.

²⁸ Archbishop W. R. Temple, in Gifford Lectures, *Nature, Man and God*. Macmillan, London. 1934. P. 519.

a certain type of theology, namely, the neo-supernaturalist, will mean "the wiping out of decades of progress in thought and practice with tested methods, and beginning over again on the basis of a discredited psychology."²⁹ This cannot be true of an evangelical theology! Theology which is rooted in the supernatural gives authority and eternal reference to Christian education. Theology is a friend of psychology, providing it remains a science, and does not become a religion! Besides, the truth at the heart of theology is not propositional but personal. Theology does not obliterate Christian experience provided the experience *per se* does not become the absolute criterion. Nor does it deny the fact of growth in the Christian life. A return to a living centrum cannot do away with the "decades of progress" in sound psychology.

Others fear a return to indoctrination and the consequent intellectualization of the faith. But indoctrination is going on all around us. Against a certain type of indoctrination we too protest. But how shall a man know the Gospel unless he hears and understands it? If education is what the Oxford Conference said it is, namely, "the process by which a community seeks to open its life to all the individuals within it and enable them to take their part in it," then some kind of communication of the community's ideals, skills and appreciations is involved. We are not autonomous; we do not invent Christianity. It comes to us from the past! A true conception of the word "doctrine" would dissipate a good deal of objection to the use of the term. Every Christian doctrine is both end and means, it is based upon divine reality and is intended to inform the mind and transform the life. Since this is the case, what objection can there be to indoctrination? Understood in a personal sense it is not pure intellectual indoctrination but a communication from

personality to personality of the divine activity of God for man's redemption.

The crux of this matter is in the realm of authority. Is Christian education mere evolutionary development of the natural man into a self-realization, so as to become a healthy, harmonious and creative individual and social being, *or* is it the deliberate guidance of a person by the communication of divine truths through human agencies which shall result in a personal relationship with God affecting the whole personality? Is Christian education mere education in "religiousness," or is it *Christian* education? It has always seemed queer that those who criticize indoctrination and the training of the intellect should use such terms as "steer," "introduce," "prevent," "turn," "guide," in their method of redirecting human life through education.³⁰

Others protest against the return to theology because they say it involves a material-centered curriculum for Christian education. It all depends upon what is meant by "material." Certainly the material of the Christian faith is not paper and ink and books. The real subject matter of the Christian faith is the personal God revealed in Jesus Christ. Those who understand the Bible in terms of vital faith know that the Bible is a personal book. We do not teach materials as such. We utilize them to bring about personal changes in life under the power of the Word and Spirit. We teach a living Word of God. To be true to our heritage we must heed the heritage's treasure of truth. To minimize material is to minimize revealed truth.

Still another serious objection raised by those who fear a return of theology in the educational movement comes from those who say that it will mean the return

²⁹ *Religious Education*, Vol. XXIII, No. 2. P. 85.

³⁰ Cf. W. T. Powell, *Education for Life with God*. Abingdon, New York. 1934. P. 47.

of adult conversion to the center of our task. This they claim will mean the obliteration of what Horace Bushnell proposed in his *Christian Nurture*. When Bushnell was being criticized by individualistic New England theologians, it was Dr. Charles Hodge who wrote a classic defense of Bushnell's central position on nurture, saying that it was the position of the Presbyterians all along.⁸¹ For those denominations which take the grace of God in the sacrament of baptism seriously, and who possess an organic Church theology, there is no difficulty whatever between theology and Christian nurture. What Bushnell was proposing was the corporate nature of the Christian life in the family and the Church. Little children who were nurtured in a Christian home and a Christian Church were already absorbing the invading impact of God's grace while still in the age of childhood. Bushnell protested against an adult revivalism which nearly put children outside the Christian community and denied the operation of the grace of God before persons were consciously making choices. Theological truth is a steady and constant tradition of divine reality mediated through godly homes, Churches, and persons. Besides, Horace Bushnell believed in conversion and decision, made in the bosom of influencing factors of the purposive Christian environment. The return of theology will strengthen this doctrine of Christian nurture, and restore theological structure to the home and the Church.

We do not believe that the return of a sound theological basis to Christian education need result in a dualism between profession and conduct, in any slackening of interest in social realism and action. It need not despise the approved results of biblical scholarship. It need not interfere with the attempts at the correlation of Christian teaching with the scientific point of view. It does not halt the experimental

work going on in the building of better teaching materials. It need not result in an interest in doctrine to the neglect of life. It need not result in a return to an antiquated institutionally-centered education, although it will mean a rediscovery of the relation of the Christian to the Church.

Our contention is that religious education has no future unless it becomes Christian nurture. The movement must become more definitely attached to the Christian revelation, and cease to take its clue to the meaning of metaphysical reality from the nature of man and his individual or social needs. We contend that before there can be any process to produce a Christian man the Christian proposal must be taken seriously. And that Christian proposal lives in the Church, which is the custodian and teacher of that proposal. There is no Christianity for all practical purposes apart from Christian theology and the Christian Church.

The salvation of Christian Education will come about through ministerial leadership which is sufficiently aware of the present situation in the educational movement and through educators who are sufficiently aware of the situation in theology. The educational field must not be despised as inferior to the minister's attention nor must it be abandoned to the leadership of lay and educational experts who lack theological insight.

III.

A third task of Christian education in a theological seminary is to give prospective leaders of the Christian movement some working knowledge of the way in which the Christian faith can be taught, according to the nature of the faith and the way in which human beings learn to be Christian. Many a minister has all too little knowledge as to how persons become Christian. Much Christian education in

⁸¹ *Murray Pamphlets*, Vol. XVI. The Seminary Library, Princeton.

the Churches is done too formally, and, as a result, it lacks personal and dynamic quality that is based upon a knowledge of the birth and growth of the Christian life. There is need for studies in the psychology of the Christian life to give guidance on the ways of God's Word and Spirit with human personality. Christian education is more than catechetics,—important as the catechism is in Church instruction. It is more than the imparting and memorizing of facts.

Charles Hodge wrote in his famous sermon *The Teaching Office of the Church*, delivered in University Place, New York, at the request of the Board of Foreign Missions in 1848, that "the business of the Church is to teach, and to teach in *all* the ways by which the truth of God can be conveyed to the understanding." Here is a genius foreseeing what modern educators are saying, namely, that there are many ways in which a creative preacher and teacher can convey truth to his people outside the formal methods of class and pulpit. The truth, yes, the Person of Jesus Christ, can be brought to bear upon growing life in *many ways* to bring about a vital enlistment to and growth in grace and the knowledge of Jesus Christ, into that perfection of the saints unto the perfect man, unto the measure of the stature of the fullness of Christ—no longer children, but grown up to spiritual maturity.

I have no desire to enter into the relative merits of teaching and preaching, nor into their differences and similarities. The Church has honored the preaching of the Word, the administration of the sacraments, and pastoral activities, more than creative teaching. The pulpit is the crucial place for the ministerial interpretation of the faith. It sounds forth the *Kerugma*. But,—the *Kerugma* is the basis of all Church activity. The Church is more than the pulpit.

Without minimizing the crucial work of the pulpit, there is need that ministers

recognize that this formal work takes place within the times of regular worship and is engaged in at short periods a few times a week. To be sure, there is a larger meaning for the word "preach," but generally, preaching is confined to the pulpit, while teaching takes place inside the outside classrooms, in various ways and places. Further, we have often associated the Word with human utterance, whereas we know the Word may not only be spoken, but painted, printed, dramatized, symbolized, sung, portrayed, lived (exampled, if you please). To be sure, the Word must be interpreted to be understood, but "hearing" the Word may take place through other channels than through the ear. (Think of Helen Keller "hearing" the Word, though blind and deaf.)

It may be interesting to hear what Dr. Charles Hodge has to say about preaching.³² "We are apt to attach to the word preaching, as used in the Bible, the sense which it now has in common life. We mean by preaching the public and authoritative enunciation of the gospel; whereas, in the Bible, the word comprehends *all* the methods of communicating divine truth. When Paul says, 'It pleased God, by the foolishness of preaching to save them that believe,' he does not mean that the public oral proclamation of the gospel is the only method of saving sinners; but that God had determined to save men by the *gospel*, and not by the *wisdom of the world*. . . . Any method by which that wisdom is communicated comes within the compass of that foolishness of preaching of which Paul speaks. The parent, the teacher, the author, are all preachers in the scriptural sense of the word, so far as they are engaged in holding forth the word of life. The power is in the truth, not in the channel of method of communication. It is this transferring to the Bible of the modern restricted meaning of the word

³² *The Teaching Office of the Church*, *ibid.*, p. 12.

'preaching' which has led many godly men to undervalue other methods of instruction. They all suppose that all the Scriptures say about preaching is to be understood as the oral communication of the gospel, whereas it relates to the inculcation of divine truth, in *any* and *all* ways by which it can be conveyed to the human mind." (*Italics mine.*)

As there are various ways of confronting persons with the Word, so there are various ways by which men learn of Christ. No one is full grown at the time of regeneration. He grows through the serious study of the faith in all its phases. He grows through Bible reading, through the practice of private and public devotions, through service done for Christ, through worship, through meditation, through shouldering heavy responsibilities whereby he is thrown upon the grace of God, through friendships and associations of a Christian nature, through personal witnessing for Christ, through social action for the sake of Christ in the desire for a better community, through all the experiences of life whether joyful or tragic when experienced in fellowship with Christ. He grows through use of the "means of grace." He grows through contact with other great Christian personalities, whether they have lived in the past or are now alive in the present. He grows through the silent impact of a Christian environment. He deepens his Christian life through an appreciation of Christian art, music, and symbol. He grows through observing how others live the Christian life. He grows through hard thinking upon the facts of life and of God's revelation. The heart of the learning process is in instruction for Church membership and corporate communion at the Lord's Table. Thus are the deeper implications of the Christian commitment understood, and thus are men rooted and grounded the more firmly in Christ. Such learning implies a progressive decrease of the human

through a spirit of humility in the process of Christ's increase in the life.

The teaching of facts and truths according to the five formal steps of Herbert is still important, and every minister who wishes to preach, teach, and counsel with persons should know how to clearly and forcefully present and apply truth. But the larger conception of teaching means more than the formal presentation of truths in a class room, from a pulpit, or from a printed text. It includes the atmosphere, organization, materials, personalities, etc. which are used to provide the Word and Spirit opportunity to reach life. It means "all activities in which the leaders engage in order to produce certain results in the life and character of his pupils."³³

The late Dr. Harold McAfee Robinson said in his charge to my predecessor "religious education brushes aside the appearance for the reality. It tries to see on through what is taught to what is learned." He adds, "Observe again: there are other ways of learning than through the ear. Religious education seeks to understand and utilize all these ways of responding in order that the learner may actively enter into the whole range of Christian experience."³⁴ A. N. Whitehead puts it another way when he says that "we should beware of 'inert ideas,' that is to say, ideas that are merely received into the mind without being utilized, or tested, or thrown into fresh combinations."³⁵ Norman E. Richardson, in following out some of the genuine contributions of modern psychology and education, writes, "No lesson is taught unless it is learned. Goods are not sold unless they are bought. And they are not bought unless someone in particular

³³ P. Vieth, *Teaching for Christian Living*. Bethany, St. Louis. 1929. P. 14.

³⁴ The Princeton Seminary Bulletin, Vol. XXV, No. 3.

³⁵ The Aims of Education, and other essays. Macmillan, New York. 1929. P. 2.

buys them. Teaching religion is not merely spraying the pupils with religious phrases. Selling is more than offering sales. It is not the mental activity of the teacher that really counts, unless that activity is the occasion of some worthwhile learning activity on the part of the pupils. Lessons are not taught, unless they reappear in the lives of the pupils as personal traits, or habits, or modes of conduct-control. What is learned by the pupils is the acid test of the suitability of the technique used by the teacher."³⁶

The major question for every teacher is not only "How did I teach the lesson?" but "Did the persons I was entrusted with really learn of Christ whom I was trying to communicate?" Methods are not to be despised, but they are to become the preparatory ways in which a creative teacher serves God to reach pupils with His truth. True method is the product of humility before God, the spirit of repentance and prayer, and love towards the pupil.

A disturbing study was made by Hugh Hartshorne and Mark May, as well as by P. R. Hightower, showing that the relation of biblical knowledge to character and conduct was slight. Those who knew their biblical background did not seem necessarily to know the meaning of honesty and cooperation.³⁷ "Learning is more than the ability to repeat the ideas or writings of another."³⁸ The real evidence of learning, says modern education, is that there has resulted some modification, some self-activity, of human life and thought. To be sure, God takes the initiative; the Word is prior to human self-activity!

We should not be shocked by this conception of teaching and learning if we realize the meaning of the word "learn" in the Bible. Learning is a profound term that denotes a coming into possession of divine wisdom, "excellent knowledge," which has come through a deep, personal, faith-produced understanding and appropriation of the revealed truth. The dis-

ciples "learned" of Him. And in so doing their lives were moulded and transformed by their fellowship with Him and their acceptance of His Word.

The same is true of the biblical word "know." George Adam Smith reminds us of two kinds of knowing, namely, knowing so as to see the fact of a thing, and knowing so as to feel the force of it. "We have, in the Hebrew word for knowing the utterance of which almost invariably starts a moral echo, whose very sound is haunted by sympathy and duty. It is not to know so as to see the fact of, but so as to feel the force of: knowledge not as acquisition and mastery but as impression and passion. It is knowledge that is followed by shame, or by love, or by reverence, or by a sense of duty."³⁹ Theology recognizes that truth is "unto goodness." A. A. Hodge in his *Outlines of Theology* writes,⁴⁰ "All religious knowledge has a practical end. The theological sciences, instead of being ends in themselves, find their noblest purpose and effect in the advancement of personal holiness, the more efficient service of our fellow men, and the greater glory of God."

The Christian conception of the word "doctrine," too, carries with it the same connotation. Likewise, "creed" is an affirmation of faith to be said by those who *know*, rather than a statement to be said by those who merely assent intellectually.

Now I am aware of the fact that this emphasis may be misinterpreted. Ever since Schleiermacher wrote his *Discourses* the

³⁶ P. H. Lotz and L. W. Crawford, *Studies in Religious Education*. Cokesbury, Nashville. 1931. P. 113.

³⁷ G. H. Betts, *The Character Outcomes of Present-Day Religion*. Abingdon, New York. 1931. P. 47.

³⁸ R. S. Smith, *New Trails for the Christian Teacher*. Westminster, Philadelphia. 1934. P. 17.

³⁹ George Adam Smith, *The Twelve Prophets*. Armstrong and Son, New York. 1899. Vol 1, P. 322.

⁴⁰ Eerdmans, Grand Rapids. 1928 edition. P. 16.

tendency to identify Christian faith with human feeling has been strong. Romanticism, pietism, mysticism have stressed the importance of the subjective aspects of faith. Wherever Christian education has followed this trend, the process has aimed to cultivate psychic states, the emotions and the will. Religion has been made into something human which the teacher can practically produce by using proper methods. This has resulted in an absolutizing of method and in the humanizing of faith. The "chief end of man" has in that case been the saving and glorifying of the natural self, the enhancing of human states of happiness, and the achieving of the "abundant life," of which we hear so much. Little is said of the demand of Jesus for obedience, surrender, confession, faith, the bearing of the cross and the giving up of the "old self." On the contrary, much is made of "growth" in personality by modern "religious" education. A prominent leader says, "The aim of instruction is not to impose truth but to promote growth."⁴¹ True, there is growth in the Christian life. But growth takes place under direction, and growth takes place only after the Christian life is born. Education deals with experience, to be sure, but Christian education realizes that Christian experience is of a unique type induced by the Word invading life through faith and Spirit. There is a grave danger in an uncritical use of the terms "growth" and "experience."

Thus, teachers must engage in their work in the spirit of faith, hoping and praying that through their humble service God will give the increase. In this they do not trespass upon the domain of God who alone can make one Christian and cause him to grow in faith and knowledge. (The "new" man is not the fruit of education.) But they do use every available means, which has been gleaned through an honest study of the ways in which God has made and continues to

make persons Christian, in the spirit of hopeful faith. Thus we are not accepting the idea that Christian faith rests in feeling. Emotions are God-given and God-created, and they, when properly directed, have their *relative* share to contribute to the Christian life.

There is such a thing as the inertia of traditionalism and a flightiness of faddism. We need both theology and anthropology. Our faith rests upon Christ Jesus. Truth and life belong together.

One can immediately see that Christian education deals with the problem of theology at its most crucial point. It is one thing to recover the Bible and the body of truth in the Christian tradition. It is quite another to translate (not adapt!) the meaning of that truth into terms of the contemporary age. And this is the need of the hour! This service, however, must be done in every age. It is the perennial theological and psychological task. It is a type of incarnation, in which the Word must again become flesh. It is a sort of *kenosis* in which voluntary poverty must be assumed by teachers and preachers in the Church, poverty of vocabulary and concept, so that through this voluntary poverty others may be enriched. Christian education is that part of the Church's work in which such incarnation and *kenosis* takes place, for the redemption of human life through the Gospel.

It is the minister's task to be the chief teacher, and the teacher of teachers. He is to be constantly engaged in the teaching ministry, making his sermons, his pastoral calls, his casual conversations, his communicant classes, his addresses, his pastoral letters, his counselings, and all his other work educational, that is "edifying" in the Lord. It is also his business to catch and give a glimpse of the glory of a teaching Church in which

⁴¹ George A. Coe, *The Social Theory of Religious Education*. Scribners, New York. 1917. P. 64.

the Church he serves will be seen as organic with the spirit of Christ, busily engaged in the task of introducing persons constantly to the Great Tradition of their faith, ingrafting them into it, and opening their minds and hearts to the implications of their Christian commitment in all the relationships of life. When that happens every organization of the local Church will be a united and living agency for the building up of the saints in knowledge and faith. (The heart of such a Church's educational work will be its training for Church membership.) The Church will then indeed be a united and living agency for building up of the saints in knowledge and faith. It will be a "school of Christ," in which important things are taking place, things which are constantly leading men and women, youth and children into the vital knowledge of Him whom to know is life and from whom to learn is wisdom.

Such a conception of the local Church in educational action makes it dynamic with meaning. It is the social expression of the Christian faith, indeed the "body of Christ." It is the fellowship and environment in which Christian education takes place. True Christian education is Church education. A Church so conceived will become a unified, cooperative endeavor, in which there will be no divisions between Church and School, worship and education, evangelism and nurture, but there will be a common drive by all activities for the purpose of edification in the Lord. Such a Church should follow where the minister has understood the true nature of teaching and learning the Christian faith.

IV.

In conclusion, permit me to state briefly two observations as regards the task of Christian education in a theological seminary.

First is the *duty* of the Church to teach. If we face the problem of the collapse of

God-conscious living and its individual and social effects, there is no magical way by which these can be restored. I have heard it said by competent observers that the Churches do not work seriously at teaching Christianity. "Knowledge," writes Dr. Hodge, in the above-mentioned sermon, "lies at the foundation of all religion, and therefore Christ has made it the great comprehensive duty of His Church to teach. She does nothing unless she does this, and she accomplishes all parts of her mission just in proportion as she fulfills this, her first and greatest duty. . . . It is a sober, rational enterprise. . . . It is no work of miracle or magic. . . . And it is accomplished by the ordinary processes of teaching; not by inspiration, nor by miraculous interference of any kind. Stupendous as is the work assigned us, we cannot flinch from it. It must be done and we must do it. It cannot be taught in abstract propositions, as though it were a mere philosophy. It must be taught by the Church, just as God has taught us in His Word, in history, in types, in allegories, in prophecies, in psalms, in didactic assertions, warnings, and precepts. It never could have entered the mind of any man that this work could be accomplished in any other way than by a regular process of education, were it not for some vague impression that the work of the Holy Spirit in some way supercedes the necessity for the ordinary methods of instruction. This is a fatal delusion. The Bible teaches us that the Spirit operates with and by the truth upon the hearts of men. As far as we know, either from Scripture or observation, He never operates upon the minds of adults in any other way. The knowledge of the truth is therefore the preliminary condition to the experience of this divine influence. This knowledge the Spirit does not communicate. He has received it in His Word. It is the business of the Church to make it known. The office of the Church and that

of the Spirit are therefore perfectly distinct. Both are necessary. Neither supersedes the other. The Church teaches the truth; the Spirit gives the truth effect."

"The Church in history from the beginning has been an educational institution. And the Church has been successful in promoting the Kingdom only in so far as she has been faithful to her task as teacher. The Protestant minister is indeed a leader in the worship of the sanctuary and he administers the sacraments, but his great official business is to minister in word and doctrine. The sacraments are not magic rites, but methods of instruction, as well as seals of the covenant. . . . There is no *éclat* about the task of teaching. It is a slow process. It is very trying to the faith of missionaries and to the Churches. But it is God's appointment. It is as much a law of His gracious dispensation that the minds of men must be imbued with the divine knowledge before the Spirit quickens them into life, as it is a law of His providence that the seed must first be properly deposited in the earth before, by His rain and sun, He calls for the beautiful and bountiful harvest. No man expects to raise a crop of wheat by casting seed broadcast in swamps, forests, and jungles; and just as little reason have we to expect a harvest of souls or the secure and permanent establishment of the gospel in heathen lands by any such short and easy method of disseminating truth. God will not depart from His wise ordinations to gratify either our ease or love of excitement. If we would drag out sheaves to His garner we must go forth with tears and patient labor, bearing our precious seed of truth."

These are words to ponder. We face a divine mandate, and we face a task to be

done. It is a sobering truth not often realized that no one is born Christian. The core of the nature of man is alienated from God. The seed must be sown in the soil and nurtured in fear and trembling to fruition and harvest. We should lose no time, and despise no agency or opportunity to do this task. Press, radio, visual aids, week-day and vacation schools, the printed page, Church Schools and organizations, catechetical classes, cooperative community schools of Christian education, conferences, camps, and other agencies must be utilized.

Last, but not least, we must remember that eventually the minister-teacher will not be made by a technical study of his craft. He must be taught by the Lord so that he comes forth from Seminary with a passion to communicate what has come to him. In the teaching of Christian education in a Seminary, it is always necessary to keep the personality and the faith of the teacher-preacher in mind. It will do no good whatever to turn loose class after class of educational technicians! It is a common word among Christian educators that ninety per cent of the curriculum is teacher! We must not submerge the man beneath techniques, or theoretical ideas. One of the major functions of a Seminary is to keep faith alive! Without vital faith all our Seminary training amounts to naught. The best contribution the department can make is that of inspiring the student to lead others to and into Christ. It should also lead the student into Christ, so that he will know from experience what and how others are to learn. To be a real teacher of the personal and decisive truth that is in Jesus Christ, one must be an evangelist.

DEGREES, FELLOWSHIPS AND PRIZES

THE degree of Bachelor of Theology was conferred upon the following students who hold the degree of Bachelor of Arts or its academic equivalent, from an approved institution, and who have completed the course of study prescribed therefor in this Seminary:

T. Howard Akland
 Robert Aukins Allen
 Steven Barabas
 Andrew Watterson Blackwood, Jr.
 Lawrence Rodney Boaz
 Scott Tarbell Brewer
 George Chalmers Browne
 James Creighton Christman
 Manuel F. L. Conceicao, Jr.
 Frederick Maxwell Corum
 Donald Crawford
 John Martin Croup
 Donald McKay Davies
 Thomas Charles Davies
 William Edward Everheart
 James Lawrence Ewalt
 Harry Porter Farr
 Robert Rodney Ferguson
 Harry Kerns Gayley
 Franklin Brown Gillespie
 Homer Lehr Goddard, Jr.
 Ellis Lee Graves
 William Peter Gross
 Hugh Gunn
 Arthur Burtis Hallock
 Ralph Wesley Hand, Jr.
 Robert Edward Harvey
 William Heston Heilman
 Joseph Clyde Henry
 Richard Hall Hutchison
 Franklyn Dillingham Josselyn
 William Marcus Kendall
 Donald Craig Kerr
 Paul Freley Ketchum
 Robert Guy McClure, Jr.
 Harry Curtin McDivitt, Jr.
 John McPherson, Jr.

Keith Brakenridge Munro
 John Earl Myers
 Kenneth Everett Nelson
 John Oldman
 Howard Wesley Oursler
 William Morton Perdue
 George Thomas Peters
 Robert Hartman Philips
 Raymond Eli Pittman
 William Oates Ragsdale
 Evan Walton Renne
 Wilfrid P. Riggs
 Charles Buchanan Robinson
 Edward William Rodisch
 Elbert Howell Ross
 Vincent Thomas Ross
 Richard Lloyd Schlafer
 Allan E. Schoff, in absentia
 Salvatore Charles Shangler
 Mark Allison Smith
 Richard Charles Smith
 William Sabin Stoddard
 Ernest Davis Vanderburgh, Jr.
 Wayne Walker
 Samuel Gregory Warr
 George Hinsdale Winn, Jr.

The degree of Master of Theology was conferred upon the following students who hold the degree of Bachelor of Arts or its academic equivalent, and the degree of Bachelor of Theology, or its theological equivalent, from approved institutions, and who have completed the course of study prescribed therefor in this Seminary:

Albert Stirling Adams
 William Walkup Boyce
 Hendrik Adrian deWet, as of 1921
 Frank L. P. Donaldson
 John Starr Kim, in absentia
 Henry Bernard Kuizenga
 Albert Henry Manus
 Theodore Fred Schalinske
 Richard Nevin Stroman

Elwyn Earle Tilden, Jr.
Richard Young Wallace

The Scribner Prize in New Testament
Literature to

Donald Craig Kerr

*Fellowships and Prizes were awarded
as follows:*

The Fellowship in Old Testament (Bib-
lical Theology) awarded to

Donald McKay Davies

The Hugh Davies Prize in Homiletics to

George Thomas Peters

The Fellowship in New Testament (Lit-
erature) to

Steven Barabas

The Robert L. Maitland Prize in New
Testament Exegesis to

Millard Richard Shaul

The Fellowship in Systematic Theology to
Richard Charles Smith

The Archibald Alexander Hodge Prize in
Systematic Theology to

Charles Edward Brubaker

REPORT OF THE PRESIDENT OF THE SEMINARY TO THE BOARD OF TRUSTEES

THE FIRST QUADRENNIUM

IT has become customary to regard the close of a four-year period in the life of a movement or an organization as an appropriate time to hold a special meeting or make a special report. I have been guided by this practice in preparing the statement which I now present. At the end of my first quadrennium as President of this Seminary it seems to me opportune to survey the course of events during the last four years. Such a survey will help us to achieve perspective in the present, and should provide a sense of direction for the future.

It is impossible to forget that the period covered by this report is one in which the world situation has become steadily worse, until the present moment of unparalleled crisis has been reached. These last years have been, at the same time, a period in which the religious sense of multitudes has been quickened; in which a new interest has been manifested in theological studies, even by the laity; in which the rôle of a theological seminary has become more crucial than ever in the life of the church and of civilization. During this period the Presbyterian General Assembly appointed a special commission, under the distinguished chairmanship of a Trustee of this Seminary, to consider the whole problem of theological education in our Church. A person in my position would have been insensitive indeed to tides of influence and trends of opinion in the Church and in the world had he failed to reach a deepened missionary awareness of the importance of theological education and of the call addressed by providential circumstances to this Seminary to rise to the height of her opportunity.

FACULTY CHANGES

I will begin with Faculty changes. An institution like ours is very largely the professors who form its teaching force. Within a year after you did me the honor of electing me to the Presidency three chairs became vacant—two by death and one by retirement. Chief among the tasks of these last four years has been that of finding occupants for these vacant chairs. It became necessary to find a successor to Dr. Casper Wistar Hodge in the Chair of Theology, and a successor to Dr. Harold I. Donnelly in the Chair of Christian Education. The retirement of Dr. Samuel M. Zwemer from the Chair of Missions and the History of Religion also called for a new appointment. And now the resignation of Dr. Armstrong from the Manson Chair of New Testament makes necessary the appointment of a successor.

The Chair of Christian Education has been filled by Dr. Elmer G. Honrighausen who, since his election two years ago, has won for himself an honored place upon our campus and a place of increasing power and influence throughout our own and other Churches. The work of the Chair occupied by Dr. Zwemer has been undertaken by the President of the Seminary, with the collaboration of several associates who give part time. This Chair is now called the Chair of Ecumenics to symbolize the centrality of the Christian Church as a world missionary community. The work in Systematic Theology has been carried on during the last three years by Dr. Otto A. Piper, Dr. Frederick W. Bronkema, and Dr. Emil Brunner. The presence of the distinguished Swiss theologian on our Seminary campus for one year as Guest Professor of

Theology was a very great intellectual stimulus.

There will come before the Board of Trustees at this time a series of recommendations, submitted by the Curriculum Committee after very careful study and deliberation, which I trust will solve for a number of years to come the problem of vacancies which we have had to deal with in these last years. The Board is being asked to elect to the Charles Hodge Chair of Systematic Theology Dr. John E. Kuizenga who, for the last ten years, has had a brilliant record as a teacher in this Seminary in the Stuart Chair of Apologetics and Christian Ethics. By its action last January in electing Dr. Hugh Thomson Kerr, Jr., as Associate Professor of Systematic Theology, the Trustees have associated with Dr. Kuizenga a young man of whom great things are expected in the theological world. The recommendation is also being made that Dr. J. L. Hromadka, former Professor of Theology at the University of Prague, who has taught in this Seminary during the last year, be elected a Guest Professor in Apologetics and Christian Ethics to succeed Dr. Kuizenga. In view of the impaired health of Dr. William Park Armstrong and his resignation from the Helen H. P. Manson Chair of New Testament Literature and Exegesis, it is proposed that Dr. Armstrong be invited to continue his services as Graduate Professor of New Testament Exegesis, and that Dr. Otto Piper be elected Guest Professor to succeed Dr. Armstrong in the work of the Chair. Dr. Piper, formerly of the University of Münster, Germany, and one of the most scholarly of living theologians, has already rendered three years of invaluable service to this Seminary in the Chairs of Theology and New Testament.

From time to time a criticism is heard of the presence of European theologians upon our Faculty. A word in explanation of this policy is in order. The disruption

of theological studies in Europe, and the exile from their native land of many of Europe's most revered scholars, has made it possible to associate with the group of distinguished men who make up our American Faculty in this Seminary, some representatives of European theology whose theological position is identical with our own. In this respect we do what the great centers of secular learning in this country have been doing for a number of years. They vie with one another to incorporate into their life some of the most distinguished figures of European thought. We, in our own way and according to our measure, should make available for our students the presence of some great men of our theological tradition who, because of their loyalty to Jesus Christ and evangelical truth, have been exiled from their native countries. By doing so, we shall manifest the true ecumenicity of the Christian Church, transcending all boundaries of race and nation in our effort to secure for the students of the American Presbyterian Church the best available teachers. For let it not be forgotten that first-class theological minds who combine evangelical loyalty and profound erudition, apostolic zeal and didactic gifts, are not easy to find in any country at the present time.

CURRICULUM CHANGES

Changes have taken place in other important directions. Several far-reaching modifications have been made in the curriculum of studies. All the courses offered in this Seminary have been grouped into four major departments—the Department of Biblical Literature, the Department of History, the Department of Systematic Theology, and the Department of Practical Theology. Each Department is presided over by a chairman. Through this division of courses into departments it is possible to coordinate the work done and to avoid overlapping in a way that was not

possible before. Each Department, moreover, enjoys a certain amount of autonomy and a healthy rivalry is created among the four. The four Department Chairmen form, with the President of the Seminary, and the Dean of Students, a Committee of Graduate Study. The creation of this Committee has become particularly necessary in view of the decision to institute studies for the Doctor of Theology degree.

The institution of the Doctor's degree will prove epoch making, I trust, in the history of this Seminary and of theological education in America. In asking permission to establish this new degree, the Faculty desires to devote itself to the task of preparing teachers as well as preachers for the Presbyterian and other Churches. It has been widely found in recent years that the task of finding suitable candidates for chairs in our theological seminaries has been exceedingly difficult. The reason for this is that our Presbyterian Seminaries have not been equipped, as other leading seminaries are, to undertake the advanced work necessary to prepare teachers in the several branches of theology. It is hoped to make the Th.D. degree of Princeton Theological Seminary a hall mark of sound theological learning so that the men who obtain it in the coming years will be regarded as worthy candidates for teaching positions in seminaries and colleges. The degree will be a difficult one to obtain. But the Faculty is eager to rehabilitate the dignity of the Doctor of Theology degree and to set new standards in the sphere of theological education.

Another step forward has been taken in the Department of Systematic Theology. The teachers in this Department will not be confined, as they were formerly, within the rigid frontiers which divided them. Between them they will face the task of covering every phase of theology in the widest sense and in the worthiest way. From the beginning of next year a synoptic or outline course will be given to incoming stu-

dents on the whole field of reformed theology. A similar synoptic course will be given in Apologetics. In subsequent years these outline courses will be filled in by intensive study. It ought to be said that the new plan represents as much the desire and sense of need of the students as it does the mature judgment of the Faculty.

THE FORWARD MOVEMENT

Three years ago it was decided by the Board of Trustees to initiate in the Seminary a Forward Movement to achieve some of the great objectives which have been dreamed of for many years. In view of the magnitude of the plan it was decided that some one should be added to the staff whose primary concern would be the material advancement of the Seminary. Our choice fell upon Dr. Henry Seymour Brown, who for many years had headed up the Church Extension work of the Presbytery of Chicago. Dr. Brown has thrown himself with rare zeal into the task of securing for the Seminary the material resources which are needed. In the years since he has come among us the annual support of 122 churches has been secured for the Seminary, while the number of contributors to Seminary funds has been raised to 326.

The chief instrument of publicity for the Forward Movement has been the Seminary Choir. With the cooperation of Mr. David Hugh Jones, one of the distinguished members of the Westminster Choir College staff, Dr. Brown has taken our Seminary Choir to more than 100 churches within a radius of 200 miles of Princeton. In the course of this last year 67 churches have been visited on 24 Sundays. Three radio broadcasts have been made. On Easter Friday our Choir sang Easter music in the presence of thousands of people in the New York Central Station. These visits to the churches have been a means of grace to the latter and

an invaluable experience for the students and teachers who have taken part in them. I can do no better than quote in Dr. Brown's own words from his report to the Board of Trustees his own conception of what has been accomplished by this Choir visitation. "In addition to financial returns, this program accomplishes five things:

A. Valuable practical training for the young men. Eighteen different students have speaking parts every Sunday, always taking the invocation, Scripture, prayer, benediction and giving two brief testimonies as to their call to the ministry.

B. Valuable service to the churches in a program of real spiritual inspiration and worship.

C. The recruiting of men for the ministry in an indirect and most powerful way.

D. Advertisement of the Seminary and its needs to the rank and file of our churches within a radius of 200 miles of the campus.

E. Wise distribution of pamphlets that compel the people of our churches to face the facts concerning the future ministry and its education and the place the seminaries ought to hold in the entire Church program."

Under Dr. Brown's leadership, and with the cooperation of the firm of Marts and Lundy, we are now engaged in endeavoring to secure the first of the buildings which the Seminary needs. One of our major objectives in the way of material advancement is to secure, at the earliest possible moment, the Student Center which has long been dreamed of for our campus. During the few years that I have been President of the Seminary it has become increasingly clear to me that values of a spiritual and intellectual character are closely if not inseparably bound up with the erection of the new Center. We desire to establish closer bonds of friendship between members of the student body as a whole, such as is possible in other leading

seminaries and in the Graduate College of Princeton University. We are eager to promote more intimate relations between students and teachers. We long for the day when social functions that involve the whole Seminary family will not have to be held outside our own campus, as they must be at present, and when returning Alumni can be entertained in a building that bears the Seminary name. We are particularly anxious that plans for the development of the June Ministers' Conference into a Summer School shall not be indefinitely delayed through lack of facilities for entertaining those who attend. Progress in these vital directions is held up until our Student Center becomes a reality.

While we should never be swayed by the temptation to have luxurious buildings or to make material advancement a leading goal, we cannot escape the fact that we are less adequately equipped physically at the present time than many other theological institutions of inferior category to ours. We cannot forget, even if we would, that our Seminary is situated in the center of Princeton's great institutions, between the Institute for Advanced Study and the Graduate College on the one hand, and the main University campus on the other, with the Westminster Choir College lying beyond. All of these can boast of equipment superior in some respects to that possessed by the Seminary. The citadel of the Reformed faith in America and the physical center of Princeton's culture cannot be allowed by the great Church to which it belongs to represent unworthily, even in a material way, the Queen of the Sciences for which it stands.

OUR LIBRARY

One of the greatest parts of our inheritance from the past is our Library. Time and again visitors from Europe and from other educational institutions in this country draw our attention to the fact that we possess one of the best theological

libraries in the world. We have had a succession of eminent librarians. Our present Librarian, Dr. Kenneth S. Gapp, appointed by the Trustees three years ago, is proving himself worthy of the heritage into which he has entered. An alumnus of the class of 1929, and a Ph.D. in Classics of Princeton University, as well as a graduate of the Library School, New York, Dr. Gapp has done much during his three years in office to revolutionize our library system. For the first time it has become possible to create a book room for rare books, where visitors may now see our treasures to advantage. This year the total number of books and pamphlets in our Library reaches 202,047.

The following passages from Dr. Gapp's report to the Board of Trustees give an insight into some things that have been happening in the Library:

"Among the gifts received during the course of the year, special mention should be made of the first edition of *"The Plan of a Theological Seminary,"* published by Jane Aitken in Philadelphia in 1811, which has been received as a gift from Mr. John H. Scheide.

"The staff has catalogued in modern style more than three thousand titles, of which 1,600 have been items recatalogued. Much of the work in recataloguing has been done in the field of Presbyterian history, where the full cataloguing with subject readings and added entries will prove most helpful.

"A notable improvement has been the creation of a rare book room in the basement of the annex to the circulating library. One half of the basement floor has been set apart by a partition for the preservation of the more valuable books and treasures. The Louis F. Benson collection of hymnology, the Archives of the Synod of New Jersey, and the manuscripts in the possession of the Library are now well protected. The older and rarer books in our collection are grad-

ually being removed from the open shelves to the rare book room where they will not be subject to casual damage or loss. The rare book room will shortly become one of the main attractions of the visitors, who will find many interesting volumes carefully arranged for inspection. Several displays have been already prepared from the volumes in the treasure room. Last fall many early pamphlets connected with the founding and the first decade of the Seminary were exhibited. Late this spring a display of Scottish Psalters from the Benson collection was prepared in connection with the service of worship presented by the Junior Class. Several times during the year the facsimiles of New Testament manuscripts and other items illustrating the history of the English Bible were displayed for the benefit of the classes in the Department of New Testament and for visiting church schools."

THE BOOK AGENCY

Two years ago an appropriation of \$1,200.00 made by the Trustees, made it possible to establish a Seminary Book Agency. That agency, during the two years of its life, has been successful in a measure that surpassed all our hopes. In the course of these years 8,500 volumes have been sold to students and Alumni and 600 volumes to the Library. Sales in these two years have amounted to \$15,632.09. Through the Book Room an immense service has been rendered to the student body. Students have been guided in their choice of good books to build up their private libraries.

STUDENT SCHOLARSHIPS

Our Seminary is in the happy position of having available a considerable amount of money to render financial aid to students whose personal resources are not sufficient to enable them to go through their Seminary course. Year by year

greater care has been taken in the administration of scholarship funds. It should never be forgotten that it is possible to pauperize theological students. Seminaries are sometimes accused of creating social parasites by the generosity with which funds are distributed for the aid of theological students. They are criticized for the fact that it generally takes so much less for a student to prepare himself for the Christian ministry than for any other of the great professions. I am pleased to be able to report an increasing conscientiousness on the part of our students in soliciting scholarship aid. It becomes increasingly clear that, as we face the future, the burden of expense for a Seminary education ought to be more equitably distributed than it is. Students themselves, their friends, the churches to which the students belong, the Presbyteries which have taken them under their care, ought to share to a larger extent the costs of preparing young men for the ministry. While the Seminary ought to stand by to the uttermost young men who give evidence of being worthy candidates for the Christian ministry, extreme care should be taken to lure no one to the Seminary by any dazzling offer of help. No Seminary should ever be guilty, by thoughtless and unnecessary kindness, of breaking down a student's sense of personal responsibility to finance his own course through Seminary to the due and wise limit of his resources. Beginning with the year 1940-1941 we look forward to being in a position to offer six special scholarships for students looking forward to graduate study.

STUDENT LIFE AND ACTIVITIES

It has become possible to guide more and more intimately and effectively the extra-curriculum activities of the students. During this last year three retreats have been held at St. Martin's House, Bernardsville, which were attended by groups of students and faculty members. On each

occasion twenty-four hours were spent together. Each retreat was attended by an average of 18 students and professors. On one occasion the Student Council and the Faculty Committee on Student Life met together to talk over campus problems and to bring them in prayer before God. On the second occasion the retreat was held to consider in an atmosphere of devotion some of the deepest things in Christian life and thought. The third retreat was attended by those students particularly interested in missionary service, together with a group of missionaries. Very much is expected in the years ahead from gatherings of this kind.

Dr. Homrighausen has been devoting himself, with insight and zeal, to the superintendence of the activities carried on by those students receiving support from the Board of Christian Education. In addition to all this, he led a group of twenty-five students to New York where for twenty-four hours they visited some representative forms of Christian endeavor in the metropolis and came face to face with some of New York's most crucial problems. It is hoped that in the coming years several excursions of this kind will be made to New York and Philadelphia. It has become our aim to see to it that every phase of Christian endeavor undertaken by a student as an extra-curriculum activity while he is a member of the Seminary shall be duly and sympathetically superintended by some member of the Faculty.

Beyond all this, mention should be made of the Deputation Teams, which in the course of the year visit churches in evangelistic effort. This last year 4 teams composed of 48 members visited 84 churches. The following statement of purpose, drafted by the students themselves, indicates the spirit in which this work is undertaken. "The Deputation Committee of Princeton Seminary has the following as its aims:

1. To present the gospel of Jesus Christ in song and word with a distinct evangelistic emphasis so that decisions to accept Him as Saviour and Lord may be made. This is to be done by all desirable and available means, through services conducted in churches, missions, jails, etc.

2. To give each participant experience in conducting each and every part of different types of worship services.

3. To clarify in the mind of each man what the distinctive Christian message is, its need of constant proclamation in the Church, and the need of one's absolute dependence upon Christ for fruitfulness in service.

4. To give ample opportunity for personal work under varying conditions and circumstances.

5. To develop among team members that fellowship, cooperation, and understanding which will lead to greater love one for another and a stronger spirit of unity among those looking forward to the gospel ministry.

6. To deepen the spiritual life of each man, by allowing the Holy Spirit to work in the life of each to reveal to him his need of prayerful preparation and rededication to Christ."

In the course of the year gospel teams were sent to Mercer County Jail, the Orthopedic Hospital, and to the Trenton City Mission.

Mention should specially be made of the work of Dr. John Sutherland Bonnell, who, in addition to his courses on *The Cure of Souls*, has given himself unstintingly to personal interviews with students. It is our aim that no student shall pass through this Seminary without having one or more prolonged interviews with Faculty members. It is hoped in this way that each student will have an opportunity and also feel free to unburden himself in a sympathetic ear regarding any deep personal problem which he may have, and to

receive at the same time real spiritual advice from a mature friend.

RELATIONS WITH THE UNIVERSITY

One of the sources of great joy that has come to one during these last four years has been the increasingly close relationship with the University. This relationship has taken the form of practical adjustments in things material, closer academic cooperation, and the increasing of personal contacts between the two faculties. At the beginning of last year the Seminary ceased generating its own electric light. For purposes of lighting we are now part of the University system. Our power house, on the other hand, continues to supply the Graduate College with heat. The chief engineer of the University exercises a general superintendence over our power plant and our whole steam and lighting system. For many years the Department of Oriental Languages has worked in the closest relationship with our Department of Old Testament Languages and Literature. Professor Gehman has the status of a teacher in the University as well as in the Seminary. For the first time the Department of Classics has been willing to allow Seminary students, looking forward to the Ph.D. degree in Classics in the University, to take certain studies in the Seminary which shall be taken into due account in their final comprehensive examination. We trust that in the near future similar understandings may be reached between the Departments of History in the Seminary and in the University and between our Department of Systematic Theology and the University Department of Philosophy.

The dream grows in different minds on both campuses that the two institutions should cooperate unofficially in making it possible for their students, through the united influence of both, to achieve true insight into the meaning of Christian culture.

MINISTERS' CONFERENCE

Two years ago our Faculty and the Executive Committee of the Alumni Association combined in the organization of a Ministers' Conference on the Seminary campus in the last week of June. The Conference has met for four days, and a considerable number of alumni and ministers of other Churches and seminaries have attended. It is hoped that in the course of the years, when we succeed in having our Student Center, this June Conference may be transformed into a regular Summer School for the month of July. In this way we hope to be able to increase the influence of the Seminary among the ministry and laity of the Eastern States.

THE PLACING OF SEMINARY GRADUATES

It gives me special pleasure to inform the Board of Trustees that there appears to be an increasing demand for students of this Seminary. Little difficulty is found in placing all the members of the Senior Class before graduation day. A great deal of the credit for this is due to our Dean of Students, Dr. Edward Howell Roberts. Opportunities present themselves, moreover, for service in fields formerly occupied by Alumni of other institutions. This would appear to indicate a recognition of the high quality of our graduates, and a growing confidence in the spiritual products of this institution.

GROUNDS AND BUILDINGS

We have tried not to neglect the care of our grounds and buildings. Through a gift it has become possible to begin the redecoration of our Seminary shrine, the Old Oratory, which has been known in recent years as Alexander Parlor. In the course of the summer it is hoped that the redecoration and refurnishing will be completed. The old parking space in the rear of Brown Hall, which was such an eyesore for many years to those visiting the

Seminary for the first time, has been removed and planted with greens and shrubbery. The new parking space, fringed with evergreens, lies in a retired spot to the left of the power house.

FACING A NEW QUADRENNIUM

As we face the years ahead, and especially a new quadrennium, I trust that at least two definite objectives will be achieved. I hope and pray that we may succeed in restoring the *Princeton Theological Review*, which was at one time a glory of religious journalism. It is our dream that collaborators may be found for the *Review* not only among our Faculty and Alumni, but among the members of other faculties, the Presbyterian ministry in general, and among evangelical thinkers throughout the world. There is a great and growing demand for a theological review that shall deal with issues that confront human thought and life in the light of the everlasting truths of divine revelation. There is a place, at the same time, for a scholarly treatment of all matters relating to our Christian Faith which have a bearing upon the thought and life of the day.

I hope, in the second place, that in the midst of the coming quadrennium there may be erected upon this campus the Student Center of our dreams. When that building is erected and equipped, a new era will have begun in the life and possibilities of Princeton Seminary. It will be possible to weld together the students in a spiritual, democratic whole, as it has not been possible heretofore. It will be possible to relate students and faculty in a living comradeship, such as has been impossible before. It will then be open to us to institute those courses for ministers and laity of an extension character which we desire to do, but cannot now undertake for lack of the necessary equipment.

A BALANCED BUDGET ..

It is a special joy to be able to conclude this report by saying that we have succeeded in balancing our budget this last year. This achievement has been chiefly due, under God, to the splendid handling of Seminary Funds by our Finance Committee. The new situation has created hope and courage. For years our professors have patiently and self-sacrificingly done their work at very considerable salary reductions. We now hope to restore these salary cuts.

But although this achievement has been ours this year through the very great goodness of God, there can be no

relaxing of effort in the years ahead to achieve the maximum support for the Seminary and its work. The passage of the years deepens the faith of us all that God has great things in store for us and for His Church through us. Some times He not only guides us, He pushes us forward. He thrusts us at times into the wilderness to be tempted, and at times on to the mount of vision to renew our faith. In neither case can we be disobedient to His will or to the heavenly vision. The ancient word reverberates insistently through the chambers of our minds "The God of heaven, He will prosper us, therefore we, His servants, will arise and build."

THE FORWARD MOVEMENT

HENRY SEYMOUR BROWN, D.D.

THE main news this year is a balanced budget—the first time since 1934-1935, and only the second time in ten years. This is due to:

1. The very able management of our Scotch President.
2. The devoted and capable work of our Investment Committee, which accomplished the miracle of a substantial increase in income from invested funds.
3. The increase in income from students, the room rent having been advanced from \$50.00 to \$100.00 a year.
4. The steadily growing number of churches and alumni who are participating in a living endowment. A year ago 57 churches had contributed through their regular budgets; this year 102 contributed. The total number of churches that have promised to give to the Seminary every year is 110. The number of signed Friends of Princeton cards a year ago was 38; this year it has increased to 164. The total number of alumni contributing in one way or another towards the needs of the Seminary in the past year is 164.

We are now ready aggressively to tackle our endowment and building needs, having a list of over 4,000 loyal Presbyterians who are able and, if properly approached, we feel sure, willing to help us on the capital fund. Beginning October 1, Mr. Louis W. Robey, who has charge of the Sesquicentennial Campaign, comes to us to direct our first harvesting as we attempt to secure some \$300,000.00 to \$350,000.00 to put up the greatly needed Student Center, including the common dining hall, a great central lounge, a gymnasium and exercise courts of various kinds. This will be the first building to be erected on the campus to solve the student problem since the erection of Hodge Hall in 1897. In 1922 Mr. and Mrs. Calvin Payne gave the Seminary their wonderful gift of the Payne Missionary Apartments. This building, of course, did not contribute directly to the solution of our major problem of producing trained young men for the ministry and the mission field. To this major task, long desired, we must all give ourselves.

Again this year, as last, the Seminary Choir has visited three different churches on every available Sunday. The needs of the Seminary and practical demonstration of its constructive service to the Church having been presented in 68 churches (no one of which had been visited previously), the cash offerings in the plate totaled \$3,103.00, covering the cost of this department of publicity for the Seminary. In addition, of course, many new contributing friends were found who added to our living endowment. The expenses of the radio broadcasting in three appearances of the Choir have also been carried by the Choir collections. In addition to the three programs every Sunday and the radio broadcasts, the Choir sang for an hour on Good Friday in the Great Concourse of the Grand Central Station.

During the past year, in addition to the \$14,100.00 given by 336 different individuals to help balance the budget, a total of \$5,148.00 has been given to the capital fund, besides some \$1,750.00 in unsolicited gifts through the Board of Christian Education to be held for the Seminary in connection with the Sesquicentennial Campaign.

Real progress has been made in our effort to get the General Assembly to put the theological seminaries in the benevolence budget of the Church, giving a definite percentage of every church's gift to this fundamental cause. At the Assembly at Rochester, the Committee on Theological Seminaries unanimously recommended the following:

"(In reply to Overtures 38, 40, 41, 42, 43, 45, 46, 57, 58, which ask for more intelligent and adequate support on the part of our churches for our seminaries and for church-wide recognition of the vital importance of our seminaries to every phase of the life of our Church, we recommend that this General Assembly instruct the General Council of the Church in preparing the Budget of Benevolences for 1941-1942 to provide that a certain percentage of the Budget shall go to the maintenance of our theological seminaries, this percentage to be fixed by the General Council in consultation with the Council of Presbyterian Theological Seminaries, said gifts when not designated to particular seminaries to be distributed by the Council of Presbyterian Theological Seminaries.)

(Since the emergency is urgent and no provision can be made in the Budget for this current year, we recommend that a special Sunday be set apart by all our churches for the presentation from the pulpit of the responsibility of our Church for recruiting and training candidates for the Christian ministry and of the needs and problems of our theological seminaries, at which time a special offering shall be taken toward the maintenance of our theological seminaries. These offerings, whether designated to particular seminaries or not, shall be sent through the Central Receiving Agency with the understanding that undesignated receipts are to be apportioned by the Council of Presbyterian Theological Seminaries. We ask that the Central Receiving Agency be authorized to handle these offerings. We recommend September 15th, 1940, the date nearest the opening of the seminaries, as appropriate.)"

Although it was manifest that the Assembly was ready to vote these, the rule of the Manual compels all financial recommendations to go first to the General Council, and through the Council to come back to the General Assembly for action. These recommendations, therefore, were referred to the General Council, and will be taken up at their meeting this fall. Certainly this is the only way to get this fundamental cause of furnishing our churches and the mission fields with adequately trained ministers back where it belongs in the heart and conscience of the rank and file of our people.

THE ALUMNI ASSOCIATION

THE OFFICERS FOR 1940-41

President: Leonard V. Buschman '18

Vice-President: Herbert Booth Smith '09

Treasurer: Charles R. Erdman '91

Secretary: George H. Talbott '23

THE EXECUTIVE COUNCIL

Chairman: Hugh B. McCrone

Term Expiring 1941

D. Wilson Hollinger '01

George J. Russell '02

Term Expiring 1942

Hugh B. McCrone '98

W. M. Cleaveland '99

Term Expiring 1943

Roland B. Lutz '21
E. Lansing Bennett '25

Ex officio

Leonard V. Buschman '18
Herbert Booth Smith '09
Charles R. Erdman '91

George H. Talbott '23
John A. Mackay '15
Paul Martin '86

Edward H. Roberts '23

LOCAL ALUMNI ASSOCIATIONS

California North

President—The Rev. Ward W. Long, D.D.
1428 North Center Street
Stockton, California
Secretary—The Rev. Francis Shunk Downs,
D.D.
753 Santa Barbara Road
Berkeley, California

California South

President—The Rev. Herbert Booth Smith,
D.D.
744 South Serrano Avenue
Los Angeles, California
Secretary—The Rev. Raymond I. Braham
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California

*Illinois**Chicago*

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Ph.D.
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Lake Forest, Illinois
Sec.-Treas.—The Rev. Irving A. West
4834 North Ridgeway Avenue
Chicago, Illinois

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President—The Rev. William Miller
695 14th Street Place
Des Moines, Iowa
Vice-Pres.—The Rev. De Witt White
805 Taylor Street
Des Moines, Iowa
Sec.-Treas.—The Rev. Otto Braskamp
615 West Fourth Street
Sioux City, Iowa

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The Manse, Parkgate
Templepatrick, Co. Antrim, Ireland

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President—The Rev. W. Glen Harris
519 West Maple Avenue
Birmingham, Michigan
Secretary—The Rev. Carl E. Kircher, D.D.
545 Alter Road
Detroit, Michigan
Treasurer—The Rev. N. U. McConaughy
1004 Prospect Avenue
Iron Mountain, Michigan

Minnesota

St. Paul and Minneapolis
President—The Rev. Robert S. Axtell
Bethlehem Presbyterian Church
Minneapolis, Minnesota
Secretary—The Rev. William J. Bell, D.D.
1040 Plymouth Building
Minneapolis, Minnesota

*New York**New York City*

President—The Rev. Walter S. Whallon,
D.D.
30 Roseville Avenue
Newark, New Jersey
Vice-Pres.—The Rev. Harold S. Rambo
207 East 30th Street
New York, New York
Secretary—The Rev. George J. Russell
19 Ross Road
Scarsdale, New York
Treasurer—The Rev. David R. Wylie
166 East 96 Street
New York, New York

New York Synod

President—The Rev. William M. MacInnes
Endicott
New York
Secretary—The Rev. Luther M. Hollister
Stony Point
New York

Ohio

Cleveland

President—The Rev. C. E. Bining
1836 Wilton Road
Cleveland Heights, Ohio
Secretary—The Rev. Robert C. Grady
1431 Addison Road
Cleveland, Ohio

Pacific-Northwest

President—The Rev. Paul L. Crooks
10528 Phinney Avenue
Seattle, Washington
Sec.-Treas.—The Rev. J. Arthur Stevenson
Bethany Church
Tacoma, Washington

Pennsylvania

Central Pennsylvania

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807 West Fourth Street
Williamsport, Pennsylvania
Vice-Pres.—The Rev. Edward H. Jones
401 East Beaver Avenue
State College, Pennsylvania
Secretary—The Rev. Harry Fifield
First Presbyterian Church
Steelton, Pennsylvania
Treasurer—The Rev. F. B. Crane
209 West Diamond Avenue
Hazleton, Pennsylvania

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Moorestown
New Jersey
Secretary—The Rev. John C. Finney
Aldan Park Manor
Germantown, Philadelphia, Pa.
Treasurer—The Rev. Charles V. Hassler
30 East Baltimore Avenue
Media, Pennsylvania

Scranton

President—The Rev. Adam G. Kurtz
1013 Olive Street
Scranton, Pennsylvania
Secretary—The Rev. Harry L. Somers
Tunkhannock
Pennsylvania
Treasurer—The Rev. G. Hale Bucher
Plymouth
Pennsylvania

Western

President—The Rev. Ralph Cooper Hutchison, Ph.D.
Washington and Jefferson College
Washington, Pennsylvania
Vice-Pres.—The Rev. E. B. Welsh
1208 Vance Avenue
Coraopolis, Pennsylvania
Sec.-Treas.—The Rev. James W. Laurie
818 Hill Avenue
Wilksburg, Pennsylvania

Washington, D.C.

President—The Rev. Bernard B. Braskamp,
D.D.
1421 Montague Street, N.W.
Washington, D.C.
Secretary—The Rev. George M. Cummings
1628 T Street, S.E.
Washington, D.C.

CHURCHES THAT CONTRIBUTED TO THE SEMINARY DURING THE YEAR 1939-1940

(Apart from Choir Collections)

<i>Name</i>	<i>Location</i>	<i>Name</i>	<i>Location</i>
*The Presbyterian Church	Abington, Pa.	Penningtonville Church	Atglen, Pa.
First Church	Albany, N.Y.	Olivet Church	Atlantic City, N.J.
*First Church	Ardmore, Pa.	*Waverly Church	Baltimore, Md.
First Church	Arlington, N.J.	First Church	Bethlehem, Pa.
First Church	Asbury Park, N.J.	First Church	Birmingham, Mich.

<i>Name</i>	<i>Location</i>	<i>Name</i>	<i>Location</i>
Second Church	Bridgeton, N.J.	*Adams Memorial Church	New York, N.Y.
*The Presbyterian Church	Bristol, Pa.	*Bethany Church	New York, N.Y.
*Central Church	Buffalo, N.Y.	*Fourth Church	New York, N.Y.
*Albany Park Church	Chicago, Ill.	First Church	Ocean City, N.J.
*Westwood First Church	Cincinnati, O.	*First Church	Passaic, N.J.
The Presbyterian Church	Collingswood, N.J.	Church of the Messiah	Paterson, N.J.
First Memorial Church	Dover, N.J.	*Calvin Church	Philadelphia, Pa.
Deep Run &		Frankford Church	Philadelphia, Pa.
Doylestown Church	Doylestown, Pa.	*Glading Memorial Church	Philadelphia, Pa.
The Presbyterian Church	Drexel Hill, Pa.	Ninth Church	Philadelphia, Pa.
First Church	East Orange, N.J.	*First Church of Olney	Philadelphia, Pa.
*Hope Memorial Church	Elizabeth, N.J.	*Wakefield Church	Philadelphia, Pa.
*The Presbyterian Church	Flemington, N.J.	First Church	Phillipsburg, N.J.
The Presbyterian Church	S.S. Freeland, Pa.	*East Liberty Church	Pittsburgh, Pa.
*The Presbyterian Church	Galeta, Pa.	*Knoxville Church	Pittsburgh, Pa.
The Presbyterian Church	Greenwich, N.J.	*Sixth Church	Pittsburgh, Pa.
First Church	Haddonfield, N.J.	*First Church	Princeton, N.J.
First Church	Haddon Heights, N.J.	*The Presbyterian Church	Ridley Park, Pa.
*Market Square Church	Harrisburg, Pa.	First Church	Roselle, N.J.
First Church	Hazleton, Pa.	*The Presbyterian Church	Rye, N.Y.
Derry Church	Hershey, Pa.	First Church	Salem, N.J.
The Presbyterian Church	Johnstown, N.Y.	*Westminster Church	Scranton, Pa.
*Warner Memorial Church	Kensington, Md.	*The Presbyterian Church	Shippensburg, Pa.
*First Church	Lake Forest, Ill.	First Church	Springfield, Pa.
First Church	Lancaster, Pa.	*First Church	Stroudsburg, Pa.
Memorial Church	Lancaster, Pa.	First Church	Succasunna, N.J.
First Church	Lansdowne, Pa.	Central Church	Summit, N.J.
Fourth Street Church	Lebanon, Pa.	*Bethany Church	Trenton, N.J.
*Second Church	Lexington, Ky.	Ewing Church	Trenton, N.J.
Forest Church	Lyons Falls, N.Y.	*Pilgrim Church	Trenton, N.J.
First Church	Mansfield, Pa.	Second Church	Troy, N.Y.
*Prospect Church	Maplewood, N.J.	Calvary Church	Upper Darby, Pa.
First Church	Matawan, N.J.	New York Avenue Church	Washington, D.C.
*First Church	Maywood, N.J.	Westminster Church	West Chester, Pa.
*First Church	McKeesport, Pa.	Vance Memorial Church	Wheeling, W.Va.
Silver Spring Church	Mechanicsburg, Pa.	First Church	Whitesboro, N.Y.
The Presbyterian Church	Media, Pa.	*Second Church	Wilkesburg, Pa.
*First Church	Merchantville, N.J.	*Covenant Central Church	Williamsport, Pa.
Oliver Church	Minneapolis, Minn.	*First & Central Church	Wilmington, Del.
South End Church	Montclair, N.J.	Olivet Church	Wilmington, Del.
First Church	Montgomery, N.Y.	*West Church	Wilmington, Del.
*First Church	Mount Carmel, Pa.	*Calvary Church	Wyncote, Pa.
Elizabeth Avenue Church	Newark, N.J.	First Church	York, Pa.
*Roseville Avenue Church	Newark, N.J.		
First Church	New Brunswick, N.J.	Total Number of Churches	102
Central Church	New Castle, Pa.	Total Amount of Gifts	\$4,849.50
Centre Church	New Park, Pa.	Amount of Minimum Gift	2.50
The Presbyterian Church	Newton, Pa.	Amount of Maximum Gift	200.00

*Church contributed to Seminary during the year 1938-1939.

THE THIRD JUNE CONFERENCE FOR MINISTERS

THE third Ministers' Conference was held on the Seminary campus from June 24 to 28. This year more than twice the number registered for the four-day period, as compared with last year. Those who had been present at the other two conferences were unanimous in their opinion that this year's conference was the finest of the series.

The Conference program was as follows. In the absence of President Mackay, who had been ordered by the doctor to cancel all engagements until the end of June, Dr. J. L. Hromadka gave a course of lectures on "The Thought of St. Paul." Dr. Hugh Thomson Kerr, Jr., Associate Professor-elect of Systematic Theology, discussed "Recent Trends in European Theological Thought." Dr. Joseph F. Fletcher, Dean of the Graduate School of Applied Religion of Cincinnati, dealt with "The Social Implications of Theology." Dr. E. G. Homrighausen, Professor of Christian Education in the Seminary, lectured on the subject "Living Issues in Christian Education."

Each afternoon Dr. Donald Wheeler, the Seminary's popular Professor of Speech, held classes for four consecutive hours on the public reading of the Scriptures. On each of the four evenings that the Conference lasted a sermon was preached by the distinguished Welsh Canadian preacher, Dr. Richard Roberts, former Moderator of the United Church of Canada.

When in God's good providence the Seminary possesses the Student Center, which we look forward to having in the not distant future, it will be possible to develop the Summer Conference into something still more profitable and vital.

THREE CONFERENCES

It has been my privilege to attend the first three Ministers' Conferences at Princeton Seminary. Great good has come to me at every Conference. Each succeeding year has been as valuable and helpful as the preceding. The faculties have been composed of strong, spiritual men, and every hour spent under them has been worth while. Our spirits have been refreshed, our hearts have been warmed and our minds have been instructed.

Apparently the members of my Session think the Conferences have helped their minister, for this year I was sent by them and instructed to report to them in full.

The first three years' work makes me look forward to other Conferences. God willing, many of us will return next year to this place and time of blessing and inspiration.

We are glad that the Lord put it into the heart of Dr. Mackay and his associates to establish a Summer Conference at our Seminary. We pray for God's continued blessing upon them and their future plans.

THEODORE C. MEEK, '23

NEW FACULTY APPOINTMENTS

It will be seen from the President's Report that several new appointments of a major character have been made. Professor John E. Kuizenga, who has rendered such splendid service in the Stuart Chair of Apologetics and Christian Ethics, was elected by the Trustees at their May Meeting to the Charles Hodge Chair of Systematic Theology. Dr. Hugh Thomson Kerr, Jr., who for the last few years has had charge of the work in Systematic Theology in the Presbyterian Seminary at Louisville, has been elected Associate Professor of Theology in Princeton Seminary. Dr. Kerr, who is a graduate of Princeton University and of Western Theological Seminary, took his degree of Doctor of Philosophy in Edinburgh under Professor Hugh R. MacIntosh, of whom he was a favorite student. He studied also under Karl Heim in Tübingen. Although a young man in his early thirties, Dr. Kerr comes to Princeton with a growing reputation as a scholar, teacher, and writer.

The Trustees have also appointed two distinguished theologians as Guest Professors. Dr. Otto A. Piper, who has served the Seminary for the last three years, has been appointed Guest Professor in the Manson Chair of New Testament Language and Literature. He takes over the work of Professor Armstrong, who has been appointed Graduate Professor of New Testament Exegesis. Dr. Joseph L. Hromadka, who, until the German invasion of Czechoslovakia, was Professor of Theology in the University of Prague, and commonly regarded as the outstanding Protestant thinker in Central Europe, has been appointed Guest Professor of Apologetics and Christian Ethics. These appointments greatly strengthen the Faculty at a time when the preparation of candidates for the Doctor of Theology degree will entail much added work.

PRINCETON SEMINARY AT THE
152ND GENERAL ASSEMBLY

On Monday evening, May 27, the annual Assembly Banquet of Princeton Seminary Alumni was held in one of the most attractive dining rooms in the city of Rochester, N.Y. A large representative group was present. The alumni owe a deep debt of gratitude to the Rev. Andrew H. Neilly, class of 1913, pastor of the Dewey Avenue Church, for the splendid arrangements that had been made.

The presiding officer, Dr. Robert Brewster Beattie '99, East Orange, N.J., regaled the alumni with his wit and humor. Dr. Erdman led the singing in his inimitable way. Greetings were extended by two Moderators, Dr. William L. Young of the Northern Church, and Dr. Edward Mack of the Southern Church.

Brief addresses were given by Dr. Lewis S. Mudge and Dr. W. Oliver Brackett, representing the Trustees, Dr. J. Harry Cotton, President-elect of the Presbyterian Theological Seminary of Chicago, Dr. Francis Shunk Downs of Berkeley, California, Vice-President Brown of the Seminary, and Edward H. Roberts, Dean of Students.

At the conclusion of the spirited meeting the following message was sent to President Mackay:

"One hundred and twenty-nine sons of Princeton Seminary gathered to break bread in Christian fellowship deeply regret your absence. Were you here our cup would be full and overflowing. Your absence only makes us more keenly realize your vital contribution to the Old School of the Prophets. We hereby renew our pledge of loyalty and pray that the great Head of our Church may preserve you and your loved ones for still greater service through Princeton to the cause of Christ.

"George H. Talbott, Secretary."

VISITING PREACHERS AND LECTURERS

On invitation of the faculty, the following preached in Miller Chapel during the year 1939-40:

The Rev. George A. Buttrick, D.D., Pastor of the Madison Avenue Presbyterian Church, New York City, and President of the Federal Council of the Churches of Christ in America.

The Rev. John W. Voorhis, Pastor of the Presbyterian Church, Leonia, New Jersey.

The Rev. Edward Mack, D.D., Moderator of the Presbyterian Church, U.S.

Addresses have been delivered before the student body by:

The Rev. A. J. Elliott, Executive Secretary, Christian Evangelism among Youth, Inc., on "The Gospel on the College Campus."

The Rev. John W. Claudy, D.D., LL.D., Superintendent, Western State Penitentiary, Bellefonte, Pa., on "Criminal Rehabilitation from the Christian Point of View."

The Rev. Robert W. Anthony, General Secretary, American Waldensian Aid Society, on "The Waldenses Yesterday and Today."

The Rev. Captain Robert Workman, Head of the Chaplains' Division, U.S. Navy, on "Christian Service with the Men of the Fleet."

The Rev. Arnold S. Nash, General Secretary, Church of England Moral Welfare Council, on "The Contribution of Sociology to Theological Understanding."

The Rev. Herbert D. Cone, D.D., of Cambridge, Mass., on "The Personal Christ in a Union of Presbyterian and Episcopal Churches."

Jerome Davis, Ph.D., Lecturer, New Haven, Conn., on "The Pastor and the Labor Problem."

Hans P. Freece, Attorney, New York City, on "The Inside of Mormonism."

The Rev. William Evans, Ph.D., D.D., Director, International Bible Conferences,

Los Angeles, Calif., on "Mastering the English Bible."

The Rev. Alexander M. Warren, Field Secretary, Board of National Missions, on "Evangelism for Today."

L. P. STONE LECTURES

The lectures on the L. P. Stone Foundation were delivered by Professor Charles Grosvenor Osgood, Ph.D., Holmes Professor of Belles Lettres, Emeritus, Princeton University, on "Literature and the Cure of Souls."

THE STUDENTS' LECTURESHIP
ON MISSIONS

The Students' Lectures on Missions were delivered by the Rev. Samuel M. Zwemer, D.D., LL.D., on "The Christian Movement in the World of Islam Today"; the Rev. Samuel E. Rizzo, D.D., on "The New Status of Evangelical Christianity in Brazil"; the Rev. Edmund D. Lucas, Ph.D., D.D., on "The Christian Movement in India Today"; the Rev. A. K. Reischauer, D.D., LL.D., on "Christianity in the Far Eastern Conflict," and the Rev. Joseph L. Hromadka, Ph.D., on "The New Situation for Christianity in Europe."

DAY OF PRAYER

A Special Day of Prayer was observed on February 13th with addresses by the Rev. Oscar F. Blackwelder, D.D., Pastor of the Lutheran Church of the Reformation, Washington, D.C., on "Being a Person"; "Constructive Habits in the Ministry," and "How Jesus gave Himself to Men." The day culminated with a Communion Service conducted by Dr. Blackwelder and Dr. Roberts.

PAYNE HALL

Payne Hall, in its eighteenth year of service, has provided a home during furlough period for the following missiona-

ries and their families: H. H. Bucher of China, R. C. Byerly of Syria, W. T. Cook of Korea, Paul Erdman of Syria, G. B. Leeder of India, J. B. Livesay of Korea, A. K. Reischauer of Japan, S. L. Roberts of Korea, C. E. Scott of China, T. D. Stevenson of China, Mrs. F. M. Velte of India.

BOOKS BY ALUMNI

Future issues of the Alumni Bulletin will contain mention of the books and articles which have been published by the alumni of the Seminary. Alumni are therefore requested to forward to the Librarian information regarding the publications which they have printed during the last year. The Seminary is, of course, eager to receive donations of books and pamphlets written by former students for preservation in the alumni alcove. But even if the authors are unable to present copies of their works, the Seminary desires to be informed of the literary accomplishments of its alumni.

THE RARE BOOK ROOM OF THE LIBRARY

A room has recently been prepared in the Seminary Library for the preservation of rare books and other treasures. Here are open for inspection many volumes which hold great interest for alumni and friends of the institution. Among many items which pertain directly to the history of the Seminary may be mentioned the first authorized edition of "The Plan of a Theological Seminary," published in Philadelphia by Jane Aitken in 1811. This interesting pamphlet, which gives the plan and organization of Princeton Seminary as it was approved by the General Assembly of 1811, has been received during the last year as a gift from Mr. John H. Scheide. The rare book room also contains a Greek New Testament which was formerly the

property of Ashbel Green, the first president of the Board of Trustees and the author of "The Plan of a Theological Seminary." On the fly-leaf of this volume Dr. Green has written a short account of how he renewed his study of the original languages of scripture about the time he framed the plan of the seminary. Here too is the English Bible of Dr. Archibald Alexander in which Dr. Alexander carefully preserved his family records. Another item which was carefully cherished by Dr. Archibald Alexander is a hand-carved cane of white bone which was presented to him by a converted Indian chief of the Sandwich Islands. This cane was entrusted by Dr. Alexander on his deathbed to Dr. Hodge with the statement, "You must leave this to your successor in office as a kind of symbol of orthodoxy." In the rare book room is preserved the original manuscript copy of the systematic theology of Charles Hodge, which has been bound in eight large volumes. The early missionary enthusiasm of the alumni is worthily represented by the manuscript journal of John Lloyd of the class of 1844. The journal begins in the year 1846 and continues to shortly before his death in 1848 and records his activities in Amoy, China, shortly after the port was opened to missionary activity. This item was received within the last year as a gift from Mr. William L. Kinkead.

The rare book room also has in it the Benson collection of hymnology, numbering over eight thousand volumes. Twenty-six specimens of books printed before 1500 A.D. and photographic facsimiles of all the important manuscripts of the biblical text are also preserved in the rare book room. The archives of the Synod of New Jersey have also been transferred to its shelves for safe keeping. Alumni and friends of the institution will be given the opportunity to see these and other treasures whenever they call at the library.

THE AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS

The American Association of Theological Schools held its twelfth biennial meeting at The College of the Bible, Lexington, Kentucky, June 5-6, 1940. Many were present from every section of the country. It was a matter of deep regret that the Canadian representatives were unable to attend because of war conditions.

The purpose of the Association is "to confer concerning matters of common interest to theological schools in America, to consider any problems that may arise as to the relations of these institutions to one another and to other educational institutions and to the state, and to deal with any other matter which the Association may wish to consider." The membership of the Association now numbers eighty-six. Of this number fifty-five have been placed on the list of accredited institutions, eleven having been formally accredited at Lexington.

Reports from forty-six schools indicated that during the years 1936-39, while enrollments have increased in some institutions and decreased in others, the general tendency is upward. The figures are: 1936-37, 5459; 1937-38, 5603; 1938-39, 5724. The total number of graduates seems to be definitely increasing: 1936-37, 1236; 1937-38, 1286; 1938-39, 1319. One significant fact is that in all of the forty-six institutions there was a marked gain in the appropriations for library books. Many schools which had one or two notations against them had made such advance that the notation was removed.

Excellent papers were presented on two main themes: "Theological Schools and Fanatical Cults," The Rev. Elmer T. Clark, Editor, *World Outlook*, Nashville, Tennessee, and the Rev. Anton T. Boisen, Lecturer on Psychology of Religion, Chicago Theological Seminary; "Theological

Schools Viewing the World Task," Dr. Elmer G. Homrighausen, Princeton Seminary, and Dr. Kenneth S. Latourette, Yale Divinity School.

The following were elected as officers for the next two years: President, Albert W. Bevan, President of Colgate-Rochester Divinity School; Vice-President, Thomas Wesley Graham, Dean, Oberlin Graduate School of Theology; Treasurer, A. R. Wentz (reelected), President-elect, Lutheran Theological Seminary, Gettysburg, Pennsylvania; Executive Secretary, Edward H. Roberts (reelected), Dean of Students, Princeton Theological Seminary.

AUTUMN ALUMNI CONFERENCE

The Eleventh Conference of Alumni will be held on the Seminary campus on Thursday and Friday, September 12 and 13. The sessions will begin promptly at 3:00 p.m., Thursday, and close at 11:00 a.m., Friday. The Conference leader will be Dr. W. Taliaferro Thompson, of Union Theological Seminary, Richmond, Virginia. Notices will be mailed in the early part of September, but in the meantime kindly note the dates, September 12 and 13.

HUGH B. MCCRONE,
President of the Executive Council.

THE NEXT SEMINARY YEAR

The one hundred and twenty-ninth session of the Seminary will open on September 17 with matriculation of new students in the parlor of Hodge Hall and the drawing for the choice of rooms by entering students at 3:00 o'clock in Stuart Hall.

The Greek test for entering students will be held at 3:00 p.m. on September 16.

As stated in the annual catalogue, a student desiring to enter the Seminary must apply for admission by filing with the Dean of Students a formal application, a copy of which will be sent upon request. The application should be filed as early as

may be convenient and not later than August 1, and should be accompanied by a letter of commendation from one's pastor and a transcript of all academic work completed. In order to be admitted to matriculation and enrollment as a Student in the Seminary, the applicant for admission, whose application has been approved, must present to the Dean of Students a college diploma, or other evidence of the degree received and the year when given.

A student coming from another Seminary must file with his Application for Admission blank a letter of dismissal from such Seminary, together with a full official statement of the courses already completed.

The opening address of the Seminary year will be given in Miller Chapel on Wednesday, September 19, at 11:00 o'clock, and lectures and recitations will begin the same day.

LITERARY HONORS FOR PRINCETONIANS

It gives us the greatest pleasure to inform our Alumni that some of the leading

prizes in the recent Prize Book Contest of the American Tract Society were won by Princeton Seminary men. The first prize was won by the Rev. Dr. Samuel M. Zwemer, Professor Emeritus of the History of Religion and Christian Missions. Dr. Zwemer's book "The Glory of the Manger" has since been published by Fleming Revell. The second prize was won by the Rev. Dr. Clarence Edward Macartney of the class of 1905, with a study entitled "Christian Faith and the Spirit of the Age."

The Society has also published the manuscripts of two other distinguished Alumni of the Seminary: "Who is This King of Glory?" of the Rev. Dr. William Hallock Johnson, President Emeritus of Lincoln University, a member of the class of 1896; and "The Holy Spirit: A Scriptural Study of His Person and Work," by the Rev. Wick Broomall, Professor of Biblical Introduction, Semitic Languages and Old Testament Exegesis in the Evangelical Theological College, Dallas, Texas, a member of the class of 1928.

ALUMNI NOTES

[1881]

The Rev. William T. Kruse, pastor emeritus of the Middletown Church, Elwyn, Pa., celebrated, on November 19, the fiftieth anniversary of his relationship to the church as pastor and pastor emeritus.

[1885]

The Rev. G. B. F. Hallock completed fifty years of service as associate pastor and associate pastor emeritus of the Brick Church, Rochester, N.Y., in January.

[1890]

The Rev. John McMillan recently celebrated his fiftieth year as pastor of the Westminster Church in Atlantic City, N.J.

[1891]

The Rev. William C. Templeton, Ph.D., D.D., recently celebrated with his congregation at Monett, Mo., the fiftieth anniversary of his ordination to the gospel ministry.

[1892]

The Rev. Matthew J. Hyndman, D.D., was married to Mrs. Albert Barnes Henry on March 14.

[1894]

The Rev. Dr. Wallace M. Hamilton, pastor of the First Church of San Diego, Calif., celebrated with his congregation the seventieth anniversary of the church on December 17, and has become pastor emeritus.

[1895]

The Rev. John B. Laird, D.D., has just completed forty-five years as pastor of the First Church of Frankford, Philadelphia, Pa.

The Rev. Mott R. Sawyers, D.D., Ph.D., has retired from the active ministry, and will live in Minneapolis, Minn.

[1899]

The Rev. Dr. James Harvey Dunham celebrated the thirtieth anniversary of his pastorate in Western Church, Washington, D.C., on December 12.

The Rev. Dr. Edward C. Reeve has retired after a pastorate of more than thirty years.

The Rev. Samuel G. Craig, D.D., and Miss Ethel Wallace of Overbrook, Pa., were married on June 18.

[1900]

The Rev. Cordie J. Culp, Ph.D., D.D., recently celebrated with his congregation the fortieth anniversary of his ordination.

[1901]

The Rev. Dr. Thomas W. Malcolm celebrated his twentieth anniversary as pastor of Mt. Olivet Church, Brooklyn, N.Y., on November 5.

[1903]

The Rev. Gibson Wilson began to serve the First Church of Ottawa, Ohio, on March 1.

The Rev. Robert L. Vance is now serving the First Church of Lincoln, Kans.

[1904]

The Rev. George C. Fisher, D.D., will retire from the pastorate of the Highland Park Church, Pittsburgh, Pa., on August 1.

The Rev. Alfred O. Elliott is now serving the Immanuel Church, Los Angeles, Calif., as minister of visitation.

[1906]

The Rev. Rockwell S. Brank, D.D., will retire from the pastorate of the Central Church at Summit, N.J., in the early fall.

[1907]

The Rev. J. Marshall Linton, D.D., recently celebrated with his congregation the twenty-fifth anniversary of his pastorate of the Disston Memorial Church of Philadelphia, Pa.

[1908]

The Rev. Dr. J. B. Carpenter, pastor of the Central Church, Mobile, Ala., celebrated with his congregation the ninety-fifth anniversary of the church.

[1909]

The Rev. Daniel Clifton Schnebly was installed pastor of the Colver Church, in Blairsville Presbytery, on December 17.

[1912]

The Rev. Roy Ewing Vale, D.D., LL.D., is now pastor of the Tabernacle Church, Indianapolis, Ind.

[1913]

The Rev. Roy W. Jamieson of Burlington, Iowa, recently received the degree of Doctor of Divinity from the College of Monmouth.

The Rev. Anton M. Hanson is now pastor of the Community Congregational Church in Avalon, Calif.

The Rev. Robert L. Barbor is now serving Olivet Church, Elkins Park, Pa.

The Rev. R. Mead Patterson, D.D., was installed pastor of the Central Church, New Castle, Pa., on January 19.

[1914]

The Rev. George H. Shea completed twenty-five years as pastor of the Middle Octorara Church, Quarryville, Pa., on January 28.

The Rev. Karl Palmer Miller, D.D., is now pastor of the First Church of Delanco, N.J.

[1915]

The Rev. Burwell W. Jones celebrated with his congregation the twenty-fifth anniversary of his pastorate of the church in Slateville, Pa.

The Rev. W. Edward Jordan, D.D., celebrated the twentieth anniversary of his pastorate of the Calvin Church, Philadelphia, Pa., on March 3.

[1916]

The Rev. William L. Tucker became pastor of the Second Church, Princeton, N.J., on January 1.

[1917]

The Rev. K. J. Stratenmeier has been appointed Professor of Systematic Theology in Dubuque Theological Seminary, Dubuque, Iowa.

The Rev. Vincent D. Beery, with his congregation, celebrated the sixtieth anniversary of the Patterson Memorial Church, Philadelphia, Pa., on April 13 and 14.

[1918]

The Rev. Charles F. Deininger, D.D., pastor of the First Church, Glenolden, Pa., celebrated with his congregation the one hundredth anniversary of the church during the week of April 7.

[1919]

The Rev. Yancy Samuel Thompson is now serving the Siloam Church of Elizabeth, N.J.

The Rev. Herbert M. Lohr became pastor of the First Church of Litchfield, Ill., on April 1.

The Rev. Hunter B. Blakely has become President of Queens-Chicora College, Charlotte, N.C.

The Rev. H. V. McColloch has become pastor of the church at Lee's Summit, Mo.

[1920]

The Rev. Marcus Grether is now pastor of the First Church of Fort Collins, Colo.

[1921]

The Rev. Hugh M. Newlands of Philadelphia, Pa., recently received the degree of Doctor of Divinity from Sterling College.

The Rev. Dr. Roland B. Lutz, pastor of the church at Abington, Pa., celebrated with his congregation the two hundred and twenty-fifth anniversary of the church.

[1922]

The Rev. Orion C. Hopper, pastor of the Memorial Church, Newark, N.J., celebrated the tenth anniversary of his pastorate on December 17.

The Rev. Dr. E. L. Marousek, pastor of the church of Jefferson, Iowa, celebrated with his congregation the fiftieth anniversary of the church on January 8.

[1924]

The Rev. William H. Flurkey has become pastor of the Westminster Church of Burgettstown, Pa.

The Rev. D. Hobart Evans, pastor of the church at Hyattsville, Md., with his congregation celebrated the two hundred and twenty-fifth anniversary of the church on December 3.

The Rev. John R. Glassey is now pastor of the Benson Church, Omaha, Nebr.

The Rev. Kunishichi Inroi has become pastor of the Japanese Church, Hanford, Calif.

[1925]

The Rev. J. Harry Cotton, D.D., has been called to the Presidency of the Presbyterian Theological Seminary, Chicago, Ill.

The Rev. Hardigg Sexton is now Chaplain and Director of Religious Education at Culver Military Academy, Culver, Ind.

The Rev. J. Jorden Guenther recently celebrated with his congregation his tenth anniversary as rector of the Trinity Episcopal Church, Swarthmore, Pa.

The Rev. M. S. Pinkerton is now serving the Central Church of Wortham, Texas.

The Rev. Arthur L. Miller of Hutchison, Kans., recently received the degree of Doctor of Divinity from Park College, Parkville, Mo.

The Rev. John J. DeWaard has been installed pastor of the Memorial Church of Rochester, N.Y.

[1926]

The Rev. Frederick H. Allen, Jr., is now assistant pastor at the First Church of Bryn Mawr, Pa.

The Rev. Henry A. Lynch has become pastor of the First Church of Bandon, Ore.

The Rev. Dr. Thomas Law Coyle has accepted a call to the First Church of San Diego, Calif.

The Rev. Kenji Kikuchi is now at the Japanese Christian Center of Los Angeles, Calif.

The Rev. Robert Denham Steele, D.D., was inaugurated President of Westminster College, Salt Lake City, Utah, on February 19.

The Rev. William A. McCall received the degree of Doctor of Philosophy from the Kennedy School of Missions of the Hartford Seminary Foundation on May 29.

[1927]

The Rev. Klair L. Armstrong is now a member of the faculty of Stephens College in Columbia, Mo.

The Rev. Everett F. Harrison has accepted a call to the Third Church of Chester, Pa.

The Rev. John Herrick Darling, pastor of the Hanover St. Church of Wilmington, Del., with his congregation celebrated the one hundred and twenty-fifth anniversary of the Church School on December 3.

The Rev. James W. Butler, Jr., has become pastor of the First Church, Fayetteville, Ark.

The Rev. and Mrs. Charles F. Van Horn, Jr., celebrated their twenty-fifth wedding anniversary with their congregation in South Amboy, N.J.

[1928]

The Rev. William Redd Turner has accepted a call to the First Church of Florence, S.C.

The Rev. R. E. Jones has become pastor of the Harmony Church of Hurley and the First Church of Parker, S. Dak.

The Rev. Lefferts A. Loetscher, of the Rhawnhurst Church, Philadelphia, Pa., received the degree of Doctor of Divinity from Dubuque University in February.

[1929]

The Rev. Merle F. Ramage is now serving the Presbyterian Church in Tulalake, Calif.

The Rev. Gerard C. Pool has accepted a call to the church at Union City, N.J.

The Rev. Richard M. Musson has been called to the Sherwood Church, Washington, D.C.

The Rev. Jacob T. Hoogstra is now pastor of the Prospect Park Christian Reformed Church of Holland, Mich.

The Rev. Robert C. Ward received the degree of Doctor of Philosophy from the University of Edinburgh, Scotland.

The Rev. James L. Rohrbaugh is now serving the United Presbyterian Church in Marock, Pa.

The Rev. John U. Stephens began service on the ministerial staff of the Madison Avenue Church of New York City on October 16.

[1930]

The Rev. Russell W. Shepherd became pastor of the Church of Clearfield, Pa., on January 1.

The Rev. Merlin F. Usner has accepted a position under the Department of Indian Work of the Board of National Missions at the Charles H. Cook Indian Institute of Christian Service at Phoenix, Ariz.

The Rev. Robert H. Wood is now serving the Park City Church in Knoxville, Tenn.

[1931]

The Rev. H. Gordon Harold became pastor of the Clinton Avenue Church of Newark, N.J., on May 1.

The Rev. Harold W. Turpin is now serving the First Church of Columbus, Ind.

The Rev. James M. Moffett is now assistant pastor of the Old First Church in Newark, N.J.

The Rev. John F. Schuurmann has become pastor of the Wyoming Park Christian Reformed Church in Grand Rapids, Mich.

The Rev. W. Wyeth Willard is now Promotional Director of the Society for Christian Activities, Inc., in Cotuit, Cape Cod, Mass.

[1932]

The Rev. Hsueh Kung Chang has become President of the North China Theological Seminary.

The Rev. Samuel Colman is now pastor of the First Church of Tarentum, Pa.

The Rev. Albert L. Tull has become pastor of the Vernon, North Vernon, and Scipio group of churches in Indiana.

The Rev. J. Clayton Lime was installed pastor of the Fifth Church, Trenton, N.J., on February 1.

The Rev. William A. McAdoo has become pastor of the church at Coudersport, Pa.

The Rev. Millard Harmer Patton is now serving in China under the Board of Foreign Missions.

The Rev. Merwyn E. Moss of Junction City, Kans., recently received the degree of Doctor of Divinity from the College of Emporia, Kans.

[1933]

The Rev. John T. Galloway has become pastor of the Roland Park Church, Baltimore, Md.

The Rev. Robert G. Longaker has accepted a call to the church at Sparrows Point, Md.

The Rev. Cecil Rose was installed pastor of St. Paul's Church, Mattapan, Presbytery of Boston, on February 5.

The Rev. H. Peyton Waddill is now serving the First Church of Garland, Texas.

The Rev. William J. Cartmell has been installed pastor of the church in Moreland, N.Y.

The Rev. J. Clyde Foose is now serving the Bethel and Lycoming Churches of Williamsport, Pa.

The Rev. J. Charles McKirachan has become pastor of the Chambers-Wylie Memorial Church in Philadelphia, Pa.

[1934]

The Rev. Gerald J. Huenink is now pastor of the First Church of Goshen, N.Y.

The Rev. John A. Walker became pastor of the Jersey Shore Church in Jersey Shore, Pa., on January 1.

The Rev. Paul C. Dickenson is now serving the Bethel Church of Bellaire and the Concord Church of Belmont, Ohio.

The Rev. John Flikkema has become pastor of the Otisco Church in Tully, N.Y.

The Rev. Daniel K. Poling, Jr., has accepted a call to the First Church of Wheeling, W.Va.

The Rev. Reuben F. Pieters is now pastor of the First Church of Middletown, Ohio.

[1935]

The Rev. James G. Glenn has become pastor of the Borger Church, Dallas, Texas.

The Rev. Alexander Taylor Dunlap began serving the First Church of Hoguam, Wash., on January 1.

The Rev. Lewis M. Harro became pastor of the First Church in Burley, and the Westminster Church in Delco, Idaho, on February 1.

The Rev. Wilbur J. Matchett has been called to the Presbyterian Church in Irwin, Pa.

The Rev. Raymond P. Sharp is now serving the Pleasant View Church of New Salem, Pa.

The Rev. S. Carson Wasson has become pastor of the church in Wayne, Pa.

The Rev. Kermit H. Jones has accepted a call to the Classon Avenue Church in Brooklyn, N.Y.

[1936]

The Rev. Charles E. Kirsch, Ph.D., was recently installed pastor of the Calvary Church in Baltimore, Md.

The Rev. Charles Hans Evans became pastor of the Wolff Memorial Church in Newark, N.J., on March 5.

The Rev. Stuart W. Werner is now pastor of the First Church of Adena, Ohio.

The Rev. John A. Stevenson has become pastor of the Bethany Church of Tacoma, Wash.

[1937]

The Rev. D. P. Jorgensen has accepted a call to the Congregational Church of Comfrey, Minn.

The Rev. Adam Weir Craig has become pastor of the church at Irvington, N.Y.

The Rev. William F. Schuler is now serving the Forest Avenue Church of Zanesville, Ohio.

The Rev. C. Ralston Smith has been called to the Pine Street Church of Harrisburg, Pa.

The Rev. John H. Strock is now pastor of the Forks of Wheeling (Stone) Church in Wheeling, W.Va.

The Rev. James K. Story has become pastor of the First Church of Plainview, Texas.

The Rev. Allan R. Winn is serving the Olivet Church of Reading, Pa.

The Rev. William H. Kepler has accepted a call to the Catonsville Church in Catonsville, Md.

The Rev. G. Aubrey Young received first prize for his essay on the subject "What Does American Democracy Mean to Me?" in a contest sponsored by "America's Town Meeting of the Air."

The Rev. George A. Bowie has accepted a call to the church in Wickliffe, Ohio.

The Rev. Dean N. Dobson, Jr., has been appointed to work in India by the Board of Foreign Missions.

The Rev. James M. McChesney, Jr., is now in Oxford, N.C.

The Rev. James H. Brown is now serving the Upper Octorara Church of Parkesburg, Pa.

The Rev. Bryant M. Kirkland has become pastor of the church of Narberth, Pa.

The Rev. Everett F. Hezmall has accepted a call to become assistant pastor of the First Presbyterian Church of Berkeley, Calif.

The Rev. G. Hall Todd is now serving the Pierce Avenue Church of Niagara Falls, N.Y.

The Rev. Stewart W. Hartfelter became assistant pastor of the Tabernacle Church, Indianapolis, Ind., on April 1.

The Rev. Edmund H. Kase, Jr., Ph.D., has an appointment for ten weeks this summer to catalogue the William Randolph Hearst collection of papyri at the University of California in Berkeley.

[1939]

The Rev. Murray Drysdale became pastor of Mason Church, Cincinnati, Ohio, on November 27.

The Rev. Laurence Hucksoll has been installed pastor of the First Church, Portsmouth, Ohio.

The Rev. Robert W. Kirkpatrick is now pastor of the Makemie Presbyterian Church at Accomac and Clark Presbyterian Church at Daugherty, Va.

The Rev. J. Russell Butcher has become pastor of the church at New Cumberland, W.Va.

The Rev. Andrew T. Armstrong is now serving the church in Millsboro, Pa.

The Rev. Kermit J. Nord has accepted a call to the Bethany Presbyterian Church, Menands, N.Y.

The Rev. T. Murdock Hale has become pastor of the First Church of Rolling Bay, Wash.

PAUL C. MARTIN

As the Seminary activities were getting under way for the fall we were shocked to learn of the passing of our beloved fellow Trustee, Paul Curtis Martin. A graduate of Princeton University in the Class of '98, he was born in Springfield, Ohio, August 16, 1876. He prepared for Princeton at Wittenberg Academy in Springfield and took his law course in the Cincinnati Law School.

Mr. Martin has been on our Board since 1929. He brought to our council table a broad experience in the business and banking world, sound judgment and instinct for seeing the main point, calm and clear argument expressed with a quiet force and a genial spirit that disarmed opposition. His special services were devoted to the Administrative Committee which always benefited by his experience and counsel.

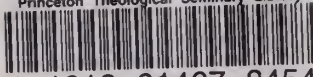
It was not only in the guidance of the institution that his value and distinction as an advisor were recognized, but he rendered service of like value to our neighbor, Princeton University, and to our denomination at large. He served as a member of the Permanent Judicial Commission of the General Assembly and was a trustee

of both Western and Wittenberg Colleges. In addition to these offices he gave himself to community welfare in the environs of his home city with great generosity of thought and time. In the business world he occupied various positions of trust and in the academic world had honors conferred upon him: the degree of LL.D. from Wittenberg College in 1929, Phi Beta Kappa, Phi Delta Phi, Beta Theta Pi, Cap and Gown (Princeton) and President of the Board of Education in Springfield.

A man of high culture and attainments, brilliant and modest, and unassuming, deeply religious and missionary in his world outlook, all these gifts were illuminated with a genial personality that radiated a spirit of cheer in the meetings of our Board of Trustees. We record our sense of personal loss not only for this Board but for the many fields in which he was so helpful. We thank God for such splendid Christian laymen and are grateful for his services and do hereby convey to his bereaved wife our affectionate sympathy.

(from the Minutes of the Board of Trustees, May 13, 1940.)

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